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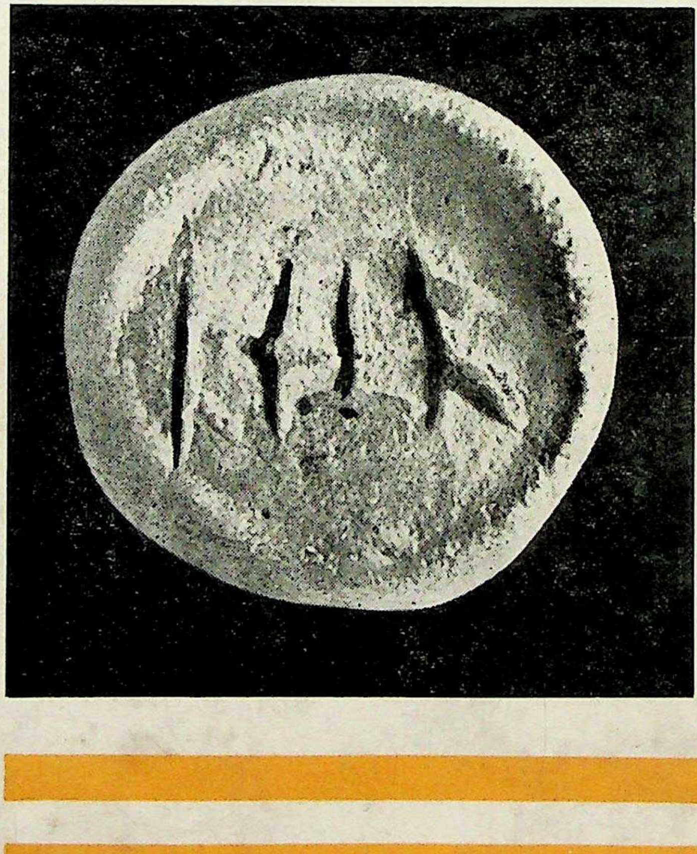
ARCHAEOLOGICAL REMAINS OF
KAPILAVASTU LUMBINI DEVADAHA

BABU KRISHNA RIJAL



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KAPILAVASTU, LUMBINI AND DEVADAHA

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Babu Krishna Rijal

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Dedicated to

Those Pioneer Archaeologists who identified Tilaurakot,
as the Royal Town of Kapilavastu and Lumbini,
the Birth-place of Lord Buddha.

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I acknowledge the help rendered by Ven. Amritananda Mahasthabir and Bhikshu Sudarsana in supplying me with some literary references and source books on Buddhism. The photographs published here are to the credit of my Departmental colleagues Messrs Puspa Man Chitrakar, Balaram Chitrakar, Sanu Raj Sakya, Tej Ratna Tamrakar and Chiniya Ratna Tamrakar. The published drawings are the works of Messrs Hari Man Amatya and Dev Ratna Ranjitkar. Lumbini Development Committee also has supplied some of the drawings by Mr. Prem Bahadur Vaidya.

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I have borrowed many references from eminent authorities on the subject and, therefore, feel deeply grateful to them.

Babu Krishna Rijal

Foreword

The early history of the people living in or near the Himalayan foothills is shrouded in darkness. However, with the birth of Siddhartha Gautama in the year 623 B.C. at Kapilavastu, in the present-day Western Tarai area of the Kingdom of Nepal, a new chapter in the history of the subcontinent was initiated and the great religious movement known as Buddhism began.

Gautama, who later became the Buddha *the Enlightened One*, was born at Lumbini about 16 miles east of Kapilavastu while his mother Mayadevi was journeying to her maternal home at Devadaha, the land of the Koliyas. Gautama was the son of a Sakya chief named Suddhodhana who ruled from his capital at Kapilavastu. During the 6th century B.C. Kapilavastu flourished along with other neighbouring Republican States of the Koliyas, Mallas and Licchavis. The Licchavi domain, with its capital at Vaisali, was the most powerful Vrijjian Republic.

When Emperor Asoka, the greatest exponent of Buddhism, visited Lumbini in the 3rd century B.C., he erected a stone pillar with inscriptions to commemorate his visit. This stone pillar, which stands to this day, provides us with a most important archaeological record.

The actual identification of Kapilavastu, based on ample archaeological evidence and historical record, has long been accepted. However, of late, certain archaeologists have challenged this identity with hypotheses based on flimsy ground. Before jumping to conclusions on such a controversial matter it is important to have a comprehensive and thorough survey of all discoveries and when presenting material, it is essential not to leave out vital and important clues on either side. One-sided presentation may be completely misleading.

In the early sixties, the Department of Archaeology, His Majesty's Government started excavation work in Kapilvastu now known as Tilaurakot, Paisa, Banjarahi and Lumbini, collaborating at first with the Archaeological Survey of India and later with the Rissho University of Japan. From the beginning, the author, Sri Babu Krishna Rijal, a research officer of the Department of Archaeology, H.M.G., worked at these sites, initially under the guidance of Dr. N.R. Banerjee, who was an Adviser to the Department of Archaeology in Nepal, and is now the Director, National Museum, New Delhi. In 1972 Rijal undertook the responsibility of the excavations at Tilaurakot as the Excavation Incharge; he worked there for nearly four years. Since 1976 he has been in charge of the Lumbini excavations and thus has been able to carry out the first comprehensive survey of these areas. Sri Babu Krishna Rijal has had the privilege of studying these archaeological sites more closely than any one else.

In this book, the author has freely examined these ancient sites, particularly Kapilavastu and Lumbini, and has used recent archaeological evidence to present his conclusions in a most convincing way. This book is written in a lucid style and I have no doubt, it will be welcomed not only by students of archaeology but also by scholars of religious history.

Lain Singh Bangdel
Chancellor

July 30, 1979
Royal Nepal Academy
Kathmandu

CHAPTER I

INTRODUCTION TO KAPILAVASTU

Kapilavastu, the capital town and the country of the Sakyas, where Gautama Siddhartha had taken his auspicious birth in 6th Century B.C. to enlighten the world with a most rational philosophy of life and excellent moral character, was considered to be the venue of cherished pilgrimage by all the Buddhists through the ages. Gautama was born in Lumbini, which was within the territory of Kapilavastu. During the last days of his life Buddha had declared: "After I am no more, O Ananda! men of belief will visit with faithful curiosity and devotion, the four places—Where I was Born....Attained enlightenment...Gave the first Sermons....and where I passed into Parinirvana.[1] The Sakyan Capital of Kapilavastu, where Gautama Siddhartha, amidst the comforts and prosperity, had realised the universality of sorrow and miseries can rightfully claim to be the "first" among the "Four Great Holy Places of Pilgrimage". It is really the centre of spiritual contemplation and material prosperity since the lifetime of Gautama Siddhartha.

The illustrious city of Kapilavastu as mentioned in Dighanikaya, one of the earliest Pali Texts of Buddhism, is situated on the lower slopes of the Himalayas, on the bank of a lake (Bhagirathi River)[2] and covered by the thick grove of Saka-trees.[3] (See Pl. 5)

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1. Mahaparinirvana-Sutta, p. 109.
2. W.W. Rockhill, *Life of Buddha*, (Varanasi: Orientalia Indica, 1972 Reprint), p. 11 also in *Dibyavadana*.
3. Ambatha-Sutta 3/14. p. 92.

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In pre-historic times, the site of Kapilavastu was the dwelling place of a saint named Kapilamuni. Here, the Sakya Kingdom was organised by the exiled sons of the Kosala King Okkaka. He belonged to the solar race of the Ikshanku lineage.

The legendary accounts and the earliest available evidences of Buddhism[4] narrate the origin of the Sakyas and the Koliyas with the story that in bygone days, King Okkaka, after the death of his first wife, married a second one. After giving birth to a son, she pressed the King to banish his nine children by the first queen and give the throne of Kosala to Jayantu. Okkaka was obliged to yeild to the demand of his second queen and ordered his nine children—Ulkamukha, Karandu, Hastinika and Sinisura (four sons), and Priya, Supriya, Ananda, Vijita and Vijitasena (five daughters) to go to the forest.

The nine children of Okkaka left their capital Saketa by royal order and proceeded towards the Himalayas. They arrived at the hermitage of the saint Kapilamuni where they got shelter. Kapilamuni asked them to establish a town. As the soil to establish the town was supplied by the hermit Kapilamuni, the Kingdom founded by the children of Okkaka was named as Kapilavastu or the Kapilanagara.

In course of time, the Kosala princes and princesses reached the marriageable age. Being an endogamous tribe and also conscious of pure blood, they consorted with their own younger sisters and generated the Sakya race. The eldest princess Priya was appointed as the Queen Mother of newly established Kingdom of Kapilavastu, and Ulkamukha became the first King.

One day, when Okkaka in Kosala came to know all the adventures of his children, he was excited with happiness and exclaimed as "Sakya-Vata-bho-Kumara, *viz.*, daring young men have done very well. Thus, the royal family of Kapilavastu in Pali Buddhist texts is referred as "Okkaka-Kula-Sambhabo" or "Apaccho-Okkaka-rajassa Sakyaputto".

As to the origin of Koliyas, the story goes on that Priya, the Queen Mother of Kapilavastu, was once attacked by the contagious disease of the white leprosy. She was, therefore, retiring in a cave. Rama, the King of Banaras, was also attacked by the same disease, and came to retire to the forest which was near to the site of the cave. As Rama was miraculously cured of his disease by sitting under a Kolan tree, and when Rama met Priya in a cave he advised her to sit under the same Kolan tree. By sitting under it, she also got her disease cured. Being cured of the disease, both married and founded the city of Devadaha on the eastern border of Kapilavastu. They procreated the race of Koliyas. In Buddhist literatures the country of Koliyas is known as Devadaha, Vyaghrapura, Kolinagara, or Ramagrama, each nomenclature signifying different incidents that had occurred during the foundation of the country by the parental King Rama of Banaras. The country got the name of Koliyanagara to honour the Kolan tree, sitting under which the King Rama of Banaras and Queen Priya of Kapilavastu got cured of the disease of white leprosy. The country got the name Vyaghrapura on the assumption that the cave might have been one time belonged to a tiger. Devadaha is supposed to be the location assigned by the gods for the foundation of the country, and the last name Ramagrama was given to honour the founder King Rama of Banaras. The pioneer scholars of Buddhism, however, believe that the Koliyan town of Devadaha was the subordinate town of Kapilavastu and only Ramagrama was an independent Koliya town to the east of Kapilavastu.

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[4] Sumangala—Vilasini, Vol. I. pp. 284—86, Suttanipata, Attha Katha (Nava—Nalanda Series) Vol. II, pp. 172, 173.

The Sakyas of Kapilavastu and the Koliyas of Devadaha continued further matrimonial relations in future. The Sakya King Suddhodana of Kapilavastu was married to the Koliyan princesses Mayadevi and Gautami. Mayadevi gave birth to Gautama Siddhartha in Lumbini, who was also married to a Koliyan princess Yasodhara, the mother of Rahula Kumara.

Prof. Rhys Davids states that we have a good deal of information about Kapilavastu in earliy Pali Texts, but they are only fragmentary *i.e.* little more than the bare names. Buddha Ghosa, the famous commentary writer on Buddhism of fourth century A.D., opines that Tathagata had eighty thousand families of relatives on the father's side and the same number on the side of the mother. Prof. Rhys Davids has calculated the population of Kapilavastu to be about one million.[5]

Various Pali Texts mentioned that Chatuma Samagama, Khomadussa, Silavati, Medalumpa, Ulumpa, Sakkara, Devadaha, Vedhyyan etc. were the famous Negamas, Janapadas or the townships incorporated within the realm of ancient Kapilavastu.

Lumbini, where Gautama Siddhartha had taken birth in about sixth century B.C., was the famous pleasure garden called Pradimoksha-vana or Rajodyana in early Pali Buddhist Texts. The people of Kapilavastu and Devadaha used to come to resort there. But after the birth of Gautama Buddha, Lumbini was considered as the famous place of contemplation and even the Master called it *Sambejaniyathanani* for all the believers of that faith.

According to Prof. Oldenberg, Kapilavastu, the Kingdom of the Sakyas, "was one of those small aristocratic Governments, a number of which had maintained themselves on the outskirts of the Greater Indian monarchies". The agrarian economy and the self-sufficient village life of the people was also painted by the same author. To quote him, "Between the rice fields we may here and there place villages in days of Sakyas such as exist today, hidden among the rich darkgreen foliage of mangoes and tamarinds, which surrounds the village site. In the background of the picture, over the back masses of the mountains of Nepal, rise the towering snow-capped summits of the Himalaya.... Though the Sakyas occupied but an insignificant position in respect of military and political power among their neighbours, the haughty spirit which prevailed in their ancient family was characteristic of the Sakya line ....They talk of them as a family blessed with prosperity and great opulence, and mention the gold which they possess, and which the land they rule produces. The chief source of their wealth was undoubtedly rice cultivation; and the advantageous position of their territory commercially, which had been formed, as it were, for a medium of communication between the mountain range and Gangetic plains cannot have been unavailed of."[6]

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[5] T.W. Rhys Davids, *Buddhist India.* (Varanasi: Indological Book House, 1970 Reprint) p. 9.

Prof. Rhys Davids has also expressed his opinion on Sakya. "The clan of the Sakya subsisted on the produce of their rice fields and their cattle. The villages were grouped round the rice fields, and cattle wandered through the outlying forest. There were artisans probably not Sakyas in each village; and men of certain special trades of a higher standing; the carpenters, smith, and potters, for instance, had villages of their own....Khomadussa...was a Brahmin settlement....There were a few shops in the bazar, but we do not hear of any merchants and bankers.... The villages were separated one from another by jungle. The administrative and judicial business of the clan was carried out in the public assembly at which young and old were alike present in their common Mote Hall (Sansthagara) at Kapilavastu. The local affairs of each village were carried on in open assembly of the house-holders or in a grove. While Gautama Buddha was staying at the Nigrodharama in Kapilavastu, the Sakyas finished to build a new Sansthagara and requested the Master to inaugurate it.[7]

The Sanskrit Buddhist texts of early Christian era speak of the town of Kapilavastu as Mahanagara, in the narrow streets of which were thronging elephants, carts, horses and men. Ashwaghosa has compared the town with Giribraja. It was encircled by a wide moat, high walls and well demarcated streets. The Sakyan houses facing street were decorated with balconies and belveders. They were covered with white chunan plaster and some times brilliantly painted in fresco with figures or patterns. The ancient towns, according to prof. Rhys Davids, were built with strong ramparts, lofty walls with buttresses and watch tower and big gates. The city was surrounded by a moat, sometimes

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6. Hermann Oldenberg, *Buddha: His life, His Doctrines, His Order*. (Varanasi: Indological Book House, 1971 Reprint) pp. 95, 97.

7. T.W. Rhys Davids, op. cit., pp. 9, 14.

even by a double moat, one water and one mud. In the royal palace there will be the accommodation for all the business of the State and for the numerous retinue and the extensive harem. The superstructures of all dwellings will be either of wood work or of brick works.[8]

Kapilavastu had seven walls according to Jataka. Mahavastu has also made a mention of these walls, seven in number. Beautiful gardens, groves, orchards, tanks and luxurious resorts were abundant in the Sakya Kingdom. During the reign of the KingSudd hodana, Kapilavastu was, however, a small aristocratic government on the outskrits of the greater Indian monarchies. The people were blessed with ample prosperity. There were no landlords, and people were free of exploitation. The peasantry or handicraftsmen had the land of their own and both classes were ruled over by local headmen of their own selection.

After his birth in Lumbini, Gautama Siddhartha was taken to his palace in Kapilavastu. Here, he spent twenty-nine years of his life as the Crown Prince of the Sakya King Suddhodana. He spent his princely life in a great luxury and opulence. The worldly pleasure and opulence could not satisfy the revolting mind of Gautama Siddhartha and since the prime of youth, he started to think of the vanity of the worldy pleasure and cultivated a thirst for realising the real cause of the miseries in human life. The famous four visionary appearances inspired Gautama to renounce his palatial life at the age of twenty-nine, and at the age of thirty-five he came to know the eternal truth: "When the fire of lust is extinguished, the heart finds happy repose."[9]

After the realisation of the truth he was called Buddha or Tathagata. He preached his message, which is known as Middle Path, which, according to Pali Text, consists of the following: "All existence necessarily involves pains and sufferings. All suffering is caused by lust, craving or desire. Cessation of suffering is simultaneous with extinction of lust, craving and desire. Extinction of lust and cessation of suffering are accomplished by perseverance in the noble

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8. T.W. Rhys Davids, op. cit., pp. 33-4.
9. Maha-Vagga. (1.6.17).

eightfold path. Excess to sensual pleasure and self-mortification should be avoided by the Bhikshus".

"The history of ancient Koṣala and its neighbouring Kingdoms can rightly claim to be the region where the early development of Buddhism took place. The area covered by Buddha's peregrinations and his missionary activities was confined mostly to central and eastern parts of India from Kausambi in the west to Kusinagara and Rajgir in the east and from Sravasti in the north to Banaras in the south. Evidently this area was less Brahmanised and was to a large extent outside the stronghold of Brahmanism which had its centre in the land of the Kurus."[10]

Routes of communication connecting the different important places in North India during the life-time of Gautama Buddha are mentioned in various Pali Texts. Many important business transactions from Sravasti to Rajgriha used to run through the route of Kapilavastu Highway. Prof. Rhys Davids has given three established commercial Highways actually followed by the merchants either on ferry boats or with their caravans of bullock carts (1) North to South-west: Sravasti to Patithana and back. The principal stopping places—Mahissati, Ujjeni Gonaddha, Vedisa, Kosambi and Saketa. (2) North to South-east: Savatthi to Rajagaha. The stopping places—Setavya, Kapilavastu, Kusinara, Pava, Hatthigama, Bhangadama, Vaisali, Pataliputra and Nalanda. The road probably went on to Gaya, and there met another route from the coast possibly at Tamralipi to Benares. (3) East to West: The main route was along the great rivers along which boats plied for hire.[11]

The peregrination of Gautama Buddha after enlightenment was, however, mainly concentrated in the land of Kosala and Magadha. He assured the sanctity of his native land and paid several visits to Kapilavastu. His favourite resort in Kapilavastu was Nyagrodharama Vihara. His love and affection towards his countrymen is attested by his first conversion of Kaundinya, Assaji, Vashpa, Mahanama and

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[10] Nalinaksha Dutta and K.D. Bajpai, *Development af Buddhism in U.P.* (Lucknow: Publishing Bureau of U.P., 1956) p. 327.

[11] T.W. Rhys Davids, op. cit., p. 44.

Bhadrika, who were the citizens of Kapilavastu and popularly known as Pancha-Vaddiya-Bhikshus.

The history of Kapilavastu after the enlightenment of Buddha seems to be more religious and less political. During the first visit of Gautama Buddha to Kapilavastu, he converted not only very important members of royalty but also five hundred Sakyas. In each successive visits Buddha is said to have converted hundreds and thousands of Sakyas into his new faith. A great number of Sakyas have surpassed their contemporary fellow beings in different merits and they upheld the flag of new religious faith for ages to come.

The King Virudhaka of Kosala is said to have sacked the Sakyas of Kapilavastu two years before the Great demise of Tathagata. King Virudhaka charged Sakyas of being perfidious to his father and thus attacked them four times. From three attacks Buddha saved Kapilavastu. But foreseeing the unavoidable fate of the Sakyas, Buddha did not interfere with the fourth attack and several important Sakyas were brutally massacred. The news of the death of his countrymen caused Buddha severe headache. Buddha in Mangala-Sutta has clearly mentioned: "Service to his relatives is a blessing".

The so-called attack of Virudhaka on Kapilavastu could not subjugate the organised political strength and haughty sprit of the Sakyas. Their military strength and the martial spirit was shown at Kushinara while they were ready to wage war against the Mallas if they would have got the due share of Master's relics. The tense situation was, however, tackled by Drona who divided the relics into eight equal parts. The Sakyas' share of the relics were enshrined at the city of Kapilavastu and the Chibara and rug of Tathagata within royal chamber as mentioned in Buddha-vamsa.

The Mauryan Emperor Ashoka's role in the history of development of Buddhism is unique. In third century B.C. he espoused the cause of Buddhism and gave active support to this new faith. The royal patronage and enthusiastic missionary activities of Ashoka caused the tenets of the Buddhist faith to spread far and wide. He popularised the stupa cult all over Jambu-Dwipa, after disseminating seven of the original eight Mahaparinirbana stupas built over the division of the relics in Kushinara. Ashoka's pilgrimage to holy places of Buddhism can be taken as a matter of great historical, archaeological and religious significance. His commemorative pillars help in the identification of the original sites and the reconstruction of Buddhism, not only in Nepal but also all over.

In Ashokabadana, it is mentioned that when the Mauryan Emperor Ashoka said to his spiritual guide Upagupta: "I desire to visit all the places where the Venerable Buddha stayed, to do honour into them and to mark each spot with an enduring memorial for the instruction of the most remote posterity." The Saint approved of the project, and undertook to act as a guide. King Ashoka, escorted by a mighty army, visited all the holy places in successive order. The first place visited by the Mauryan Emperor was the Lumbini Garden. Here Upagupta said to Ashoka "Asmin Maharaja Pradese Bhagavan Jatati" *viz.* "In this spot, great King, the Venerable was born." The Mauryan Emperor was deeply moved by ecstasy and consecrated the spot with monuments and passed on to Kapilavastu, Bodhgaya, Sarnath, Kusinara and Sravasti.

Ashoka's visit to Kapilavastu is marked by the installation of two monolithic pillars commemorating the spots, where Krakuchhanda Buddha and Kanakamuni Buddha were born. During the fourteenth year of the reign of Ashoka, the existing stupa of Kanakamuni had been made double to the original size. Upagupta took Ashoka to the royal palace of Kapilavastu and pointed each spot relating to the Great Renunciation of Gautama Siddhartha.

The two stone pillars erected by Ashoka in the memory of Krakuchhanda Buddha and Kanakamuni Buddha are still lying in the realm of Tilaurakot which is identified as the royal precinct of Kapilavastu in Western Nepal.

The staunch Buddhist pilgrims who visited Kapilavastu after Ashoka were Fa-hien, Hiuen-Tsiang and King Ripu Malla of Western Nepal. After Ripu Malla, the birth place of Gautama Buddha turned into a dense forest and its recollection was lost into obscurity for many centuries.

The Chinese traveller Fa-hien reached Kapilavastu in the beginning of fifth century. He found the great glory of the

Sakya Kingdom in ruins. He says: In this city there is neither King nor people; it is like a great desert. There is simply a congregation of priests and he noticed the important spots associated with the main events of the life of Siddhartha. In the realm of Kapilavastu Fa-hien saw the stupas erected in the memory of Krakuchhanda and Kanakamuni Buddhas who precede Gautama Buddha.[12]

In seventh century, Hiuen-Tsiang, another Chinese pilgrim, came to Kapilavastu. In his travellogue he has reproduced the same scenes but in more details than what was described by his predecessor Fa-hien about Kapilavastu. According to Hiuen-Tsiang, the Kingdom of Kapilavastu is 4000 li. in circuit. There are some ten deserted cities all desoluted and ruined. The royal precinct within the city of Kapilavastu measure some 14 or 15 li. round. The royal palace is fortified and built of bricks. The foundations of the palace compound walls are still strong and high. He saw the proper palace of the King Suddhodana above which is built a vihara. By the side of the royal precincts he found a monastery with about thirty monks. He saw Nygrodharama where Gautama Buddha admitted of princes and 500 Sakyas into the Brotherhood. Towards northeast of the capital Hiuen-Tsiang saw the place of the massacre of the Sakyas by Vidudhabha, two stupas, with the Ashokan Pillars with lion capitals to indicate the native spots of Krakuchhanda and Kanakamuni Buddha.[13]

From Kapilavastu, both the Chinese pilgrims, Fa-hien and Hiuen-Tsiang, proceeded towards Ramagrama via Lumbini through the path infested with robbers and wild animals. The account of Hiuen-Tsiang, however, goes into more details of Buddha's biography. His observation of the remains within the realm and the royal precinct of Kapilavastu can be taken as most valuable and detailed guide for the probable location of the site.

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[12] Samuel Beal, *Buddhist Records of the Western World.* (Delhi: Oriental Books Reprint Corporation, 1969 Reprint) p. 49.

[13] Thomas Watters, *On Yuan Chwang's Travel in India.* (New Delhi: Munshiram Manoharlal Publisher Pvt. Ltd., Reprint) pp. 2-25.

After twelfth century, when Buddhism was in decline, King Ripu Malla of Western Nepal visited Kapilavastu. To commemorate his visit to the holy sites, he engraved his names on the Ashokan pillars at Niglihawa and Lumbini with the date 1234 Saka era.

CHAPTER II

INTRODUCTION TO LUMBINI

Historical Prelude

Lumbini, which is situated in the western Terai of Nepal, was a pleasure-garden entertained by the people of Kapilavastu and Devadaha (even before the time of Lord Buddha). In Buddhist literary accounts Lumbini was called *Pradimoksha Vana* blessed with blooming Sal trees and mass of beautiful flowers, where bees of the five different colours hummed. Sweet warblings of various birds and other natural scenery in Lumbini was comparable to the *Chittalata* grove of Indra's paradise in heaven.

Suttanipata, an earliest Pali Text mentioned that "The wisdom-child, that Jewel so precious, that cannot be matched, has been born at Lumbini, in the Sakya land for weal and joy in the world of men."[1]

The authentic history of Lumbini, however, started with the pillar inscription of Mauryan Emperor Ashoka. The real impetus for the aesthetic development of Lumbini is seen infused by Lord Buddha himself during the last days of his life.

According to *Mahaparinirbana Sutta*, Lord Buddha was seen eloquent enough to speak about the purity and contemplative virtue of Lumbini and advised all the faithful followers and ordinary devotees to visit Lumbini. A true

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[1] Warren E. Preece, (Ed). *Encyclopaedia Britanica*. Vol. 14 (Chicago: Encyclopaedia Britanica Inc., William Benton Publisher, 1970) p. 417.

Buddhist visiting Lumbini even once in his life shall reside in the happy realms of heaven and cross the riddles of birth and death. Thus, Lumbini, after the birth of Lord Buddha, remained not only as a pleasure garden or a resort for recreation, it also developed as a pilgrim's village or the place of aesthetic contemplation even before the time of the visit of Ashoka to this place. (See Pl. 39).

Gautama Buddha's attachment to Lumbini may be due to the fact that it was in this place where Buddha, immediately after appearing from the right side of his mother, Mayadevi, took seven steps towards north and, looking in all directions, declared his solemn determination that "I am the foremost of all creatures to cross the riddle of the ocean of the existence; this is my last birth and hereafter, I will not be born again."[2] (See Pl. 43)

In *Divyavadana*, it is mentioned that when the Mauryan Emperor Ashoka "wanted to visit, honour and mark by a sign, for the benefit of remote posterity all the spots where the Blessed Buddha has sojourned", Venerable Upagupta, the spiritual guide of Emperor Ashoka, conducted him to Lumbini and pointed the spot where Sakyamuni Buddha was born. The Emperor, with overwhelming joy and deep devotion, prostrated before the Lucky Tree, under which the Lord was born. Ashoka consecrated the spot and installed the commemorative pillar with the clear legend that "It is Lumbini Village where the Blessed Lord was born." (See Pl. 42)

One famous devotee, who visited Lumbini after the Mauryan Emperor Ashoka, was Fa-hien. He came to Lumbini in the earliest decade of 5th century A.D. from China. Fa-hien saw the Sakya Puskalani, where the Queen Mayadevi took bath before giving birth to Gautama Siddhartha. He also saw the Holy Tree under which Gautama was born.

The second important pilgrim from China to visit Lumbini was Hiuen-Tsiang. He visited the site in 7th century A.D. and has given more description of the ancient remains in Lumbini. He saw the Sacred Tree, Sakya Tank and various stupas and shrines built to mark the event occurred at the time of the birth of the infant Gautama. Hiuen-Tsiang has described the Ashokan pillar surmounted by the Horse Capital, which was broken in the middle and fell down the ground because of the thunder stroke. A little far from the Ashokan Pillar, Hiuen-Tsiang has marked the Telar River which was a pool of oil produced by the gods to purify the body of Mayadevi after the birth of the new born Siddhartha.

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[2] E.B. Cowell and R.A. Neil, ed., *Divyavadana*. (Cambridge: 1886) pp. 374-381 ff.

Up to 12th or 13th century A.D. Lumbini was frequented by several important pilgrims of Tibet and the Malla Kings of western Nepal. They have recorded their visit in the existing Ashokan Pillar at Lumbini. The decline of Buddhism in India after the advent of the Muslims caused the abscurity of Lumbini along with Bodhgaya, Sarnath, Kushinagar, etc. The famous Buddhist monasteries like Nalanda and Vikramashila were raided and the renownd monks had to migrate. Buddhism was considered as a passive religion and all sites associated with life of Lord Buddha were badly neglected and shrouded in the bushes. They were buried under the debris for a long time.

Since about the last decade of 18th century A.D., some of the then ruling British scholars in India were fascinated by the rich cultural heritage of the East. They were attracted towards the ancient history and archaeology of this region. The enthusiastic scholars like Sir William Jones and others were able to form "Asiatic Society" in Calcutta in the year 1784 A.D.

James Prinsep, a dedicated scholar, helped archaeology to free itself from its antiquarian and literary affiliations. He was able to decipher Ashokan Brahmi, one of the earliest scripts of India. The path of James Prinsep was followed by Sir Alexander Cunningham, who organised a country-wide survey of archaeological remains in Inida. He wrote Ancient Georgraphy of India and relocated the famous Buddhist sites like Sravasti, Bodhgaya, Kushinagar etc. But unfortunately the then administration in Nepal did not allow the foreigners to explore the cultural centres in the Nepalese Terai and caused various problems for serious archaeological research.

The archaeological investigation conducted by the then British Government of India was focused mainly in Indian territory and the famous Buddhist sites like Kapilavastu, Ramagrama and Lumbini were calculated to have been situated in Gorakhpur and Basti Districts of U.P., India.

The unscientific deductions and the hypothetical bearings of the location of Kapilavastu, Ramagrama and Lumbini in Gorakhpur and Basti Districts of U.P. were ridiculed since 1895-96, when General Khadga Sumsher J.B. Rana and Dr. A. Fuhrer discovered three Ashokan Pillars in Niglisagar, Lumbini and Gotihawa, situated in the western Terai of Nepal.

The exciting discoveries and the magnificent achievements of General Khadga Sumsher and Dr. A Fuhrer encouraged the then British Government of India to commission Mr. P. C. Mukerjee to fix the exact location of Kapilavastu. As per direction, P. C. Mukerjee came to Nepal in 1898 A.D. and confirmed Araurakot (near Niglisagar) as the natal town of Kanakamuni Buddha, Lumbini, the birth-place of Gautama Buddha, and Gotihawa as the native town of Krakuchhanda Buddha. He also explored the entire zone and came to the final conclusion that "In the whole region only Tilaurakot can claim to be the exact site of Kapilavastu as being situated in the right positition and fulfilling all other conditions".[3] P.C. Mukerjee published the structural plan of Lumbini for the first time in his monumental archaeological report of 1901 A.D.

Early Archaeological Activities in Lumbini

The major works or excavation in Lumbini were conducted under the patronage of General Kaiser Shumsher J. B. Rana in 1933-39 A.D. The unscientfic technidue of archaeology employed in the excavation had caused a great damage to the site. He exposed the structures by levelling methods which resulted in many subsidiary monuments to be wiped out. He did not care to maintain the working level of each ediffice. Thus structures found at present in Lumbini are very difficult to be dated and correlated with other subsidiary structures. However, he cared for some utilitarian works like providing a high platform around Mayadevi Temple, and enlarging the Sakya Tank with successive terraces and brick veneer. He also built some rest houses and drinking water facilities for the pilgrims.

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[3] P.C. Mukerjee, *Antiquities of Kapilavastu Tarai of Nepal*. Delhi-Varanasi: Indological Book House, 1969 Reprint) pp. 48-58.

The first scientific excavation in Lumbini was carried out by the Department of Archaeology, H.M.G. Nepal, in the year 1970-71 A.D. The aim of this excavation was to locate the site of ancient "Lumbini Grama" as mentioned in the Ashokan Pillar existing to the west of Mayadevi Temple.

The site fixed for the purpose of checking the habitation, of Lumbini Grama was at southern mound (around the old Guest House). The excavation of 1970-71 A.D. has indicated that the earliest human habitation in the said area of Lumbini must have started in N.B.P. period. However, Lumbini seems to have got more prominence only after visit of Ashoka during the 3rd century B.C.; the site seems to have been occupied by the people for the first time from the time of Lord Buddha *i.e.*, 600 B.C. The successive human deposit recorded in the southern mound of Lumbini, dates from 6th century B.C. to Gupta period, as encountered by the antiquities and findings. The sequence of culture was divided into 10 successive layers of human deposition and the pottery types discovered were mainly N.B.P. wares in the lowest levels and red wares in the upper stratums.

A trace of the mud wall and a terracotta ring well, which could not be exposed more than 16 circles due to the rise of sub-soil water table, were encountered in the lowest level. A circular burial containing some portion of the human skull, one iron sickle, and a few bones of bird and animals were found kept in a larger number of pots which were mainly full of incised designs. The burial is dated to be that of Kushana period. A terracotta plaque mould of Lord Buddha in the Earth Touching posture was discovered in the excavation. The terracotta plaque mould of Lord Buddha is dated to the Gupta period.

Recent Archaeological Activities

A. Conservation

The structures hallowed in the memory of Lord Buddha from the earliest time up to Medieval period are seen scattered in Lumbini around the area, covering 16,081 square yards. (1413 sq. m.). Most of the important and interesting edifices are, however, enclosed and protected within the barbed wire since 1970-71. Many of them are seen still dilapidated and disintegrated not only by the tropical climate of the Terai but also due to the constant brick robbings by the ignorant villagers for making ovens (to perform the praxis vow called *Karai Chadana*).

To avoid further damage to the history of the people, who on their part offered different types of architectures, as a homage to the memory of Lord Buddha, immediate action to prevent further destructions was called for. Thus, the main aim of the archaeological activities in Lumbini since 1975 was to restore rather than to expose new monuments. Excavation in Lumbini is thus mainly carried out to complete the restoration activities.

His Majesty King Birendra Bir Bikram Shah Dev, along with other Senior Royal Members, inspected the recent archaeological activities in Lumbini with keen interest. Members of the archaeological team were greatly inspired and encouraged by the kind visit of His Majesty King Birendra Bir Bikram Shah Dev.

In our recent archaeological activities, we have been able to repair many ruinous monuments around the east, west and nothern sides of the Mayadevi Temple. A very big brick shrine and some dilapidated walls of the eastern side of Mayadevi Temple were taken for conservation. One western side to votive stupas flanking the famous Ashokan pillar were restored. Towards the northern side of Mayadevi Temple a group of sixteen stupas which had almost lost its original features was reconstructed to its original shape. In this side there are five stupas built in a row. The first stupa from the east was already ruined up to the core. It was rebuilt to its original shape and size. The second stupa, datable to the Mauryan period was disintegrated by the tropical climate of Terai. Its top was repaired and made watertight. The third stupa was comparable to the second stupa in its shape and size. But during the Kushana period it was encased within the round shape by adding clay and brick bats all around. One more round stupa of the similar shape and size was built next to it on ground to give a uniform look. Both of these stupas were ruined up to the core. They were also repaired and brought to their original shape. The top course above the ground of the fifth stupa was totally lost. Its existence below the present ground surface was traced during 1975. Therefore, above the present ground level it was reconstructed with Mauryan brick bats available at the site. In the process of conservation, the weeds and vegetation, overgrown in the entire archaeological area were cleared by scrapping the ground.

Extensive scrappings, around the site of Mayadevi Temple, revealed new structures which were hitherto unknown in the architectural history of Lumbini. To include the new structures of archaeological significance, a revised structural plan of the monuments around Mayadevi Temple was prepared every year. (See Pl. 40)

B. Excavation

The work of excavation was mainly concentrated towards the north-western corner of Mayadevi Temple. At a distance of about 30 feet (9.15 m) north of Ashoka Pillar a rectangular room of size 15′4″ (7.6 m) north and 12′5″ (3.8 m) east-west was found at the depth of 2 feet (6 m) below the present ground level with a structure of two courses of burnt bricks of the size 17′ × 8′ × 5″ (5.2 × 2.412 m). The texture of the brick is very rough and contains a lot of husks and straw. The sealing layer of it contains a row of Mauryan brick bats looking like the rammed floor. The associated pottery below this rammed floor-like layer is typical N.B.P. wares and some degenerated gray wares. As the sealing layer above this chamber contains a platform-like Mauryan structure of the size 5′9″ × 5″ (1.751.5m) built with three courses of the bricks of the size 5′ × 10″ × 3″ (5.58 × 3.05 × 07 m). The probable date of this structure is tentatively assumed as pre-Mauryan.

At a distance of 5 feet (1.52 m) north from the present white complex of Mayadevi Temple, a square based stupa of Mauryan period was discovered. This stupa was cut from the top up to the depth 3′ × 2′8″ (.92 × 8 m) possibly during the operation of 1933-39 A.D. The floor of this stupa at present contained only a lid portion of gold casket of cylindrical type in association with some charred human bones and other ritual offerings. The container part of the relic casket seems to have been broken into pieces and removed during the expositions of 1933-39. Therefore, the inner contents of the relics are seen scattered over the ground and collected recently.

Lumbini, being primarily a pilgrim village, and our excavation being limited to the already explored and relatively disturbed area, antiquities in large quantities were not expected. However, the course of the one season's work, important antiquities, like fragments of Horse Capital, a beautiful terracotta sculpture of Bodhisattva and three terracotta human heads, a plauque of Dharmachackra panel, etc. were encountered by the excavation.[4]

Illustrations of the remarkable antiquities

(a) Several pieces of Mauryan polished chunar sand stone which might be the fragmentary parts of the Ashoka's Horse Capital surmounted over the present inscribed pillar as mentioned by the famous Chinese pilgrim Hiuan-Tsiang, who visited Lumbini during the 7th century A.D.

(b) Among three terracotta human heads the one on the top is crudely moulded and datable to the Kushana period. It is 3′ 1/2″ (.09 m) in size and badly damaged to the left side of the face. The other two terracotta heads put in a row are those of early Gupta period. The hair-dressing of the right figure is in the style of deep curls called *Kupikuntala*. Its

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[4] Babu Krishna Rijal, "*Archaeological activities in Lumbini 1977-78*" (Kathmandu: Lumbini Development Committee, HMG/Nepal, 1978) See photographs and other illustrations.

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thick lips without any bold depression at the two corners of the lips and in the middle of the chin can be seen as the evidence of the transition phase. The facial details of the other figures are worn out. However, the turban like hair-dressing is noticeable.

(c) A terracotta sculputure of Bodhisattva is endowed with real grace and elegance of the Gupta period. It was found in a bust size of 1/2″ (.317 m) in height. The figure is slim, the dress transparent and the right hand is raised in protection pose. Its facial expression reveals spirituals contentment and celestial happiness. The face is elongated with straight nose, smooth cheeks and thick lips with depression at the corners. The two sides of the chin are separated in the middle. The eyebrows take a sharp curve. The forehead is bright and prominent and the crown with one crest is decorated with dotted design in a technique of applique.

(d) The terracotta Dharmachakra with 32 spokes was found in the eastern side of Mayadevi Temple. This piece must be a part of a big panel. Among other associates of the panel are two animals one possibly representing a bull, and the other deer.

The archaeological activities in Lumbini for the fiscal year of 1977-78 were carried around the Maydevi Temple covering an area of more than 300 sq. metres. In continuation to the work of the last fiscal year 18 trenches were exposed towards the northern side of Mayadevi Temple. The excavation revealed the basement of three votive Chaityas of Mauryan period and encountered several fragments of Ashokan pillar, Horse Capital, a few pieces of terracotta Chhatravalis, carved brick pieces, and one head of Bodhisattva.

The land profile from the beginning of North Western side of Mayadevi Temple is seen gradually raised towards east by piling the brick bats and ramming the floor since Mauryan period. This phenomenon has been realized by the discovery of the Pre-Mauryan rectangular chamber sealed by the Mauryan floor during the last year's excavation.

The Massive Chaitya situated towards the South-East of Mayadevi Temple is completely repaired to its original shape.

One Chaitya found at the distance of about 6 metres north of Ashokan pillar is repaired and raised above the ground by the available old Maurya brick-bats at the site.

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CHAPTER III

INTRODUCTION TO DEVADAHA

The country of the Koliyas, where Mayadvi, the auspicious mother of Gautama Siddhartha, was born, is certainly a holy place of pilgrimage and a household name for all the Buddhists. In Buddhist literatures the Koliyan Kingdom, where Mayadevi was born, is mentioned by various names —Koliyanagara, Byaghrapur, Devadaha or Ramagrama, each nomenclature signifying different incidents occurred during the foundation of the State by the parental king Kama of Varanasi. The conjugal union of Rama and Priya (the legendary King of Varanasi and Queen Mother of Kapilavastu) resulted in the foundation of Koliya Kingdom and the presentation of the Koliyan race. The Koliyas further continued the matrimonial relations with the Sakyas of Kapilavastu and gave birth to Gautama Siddhartha who is renowned as the Apostle of Peace and the Saviour of Mankind.

The Koliyas of Devadaha are known as the maternal tribe of Gautama Buddha, and the Koliyans of Ramagrama are known as the famous claimants to the relics of the Master in Kusinara. Whether the Koliyas of Devadaha and the Koliyas of Ramagrama were one or of different ethnic groups, we do not know. There is no historical data for ascertaining the political or any social relations of the Koliyas of Ramagrama with the Sakyas of Kapilavastu. In spite of being the maternal house of Gautama Buddha the Koliyas of Devadaha are not seen claiming the relic

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share of the Buddha in Kusinara. The Koliyas of Ramagrama may be originally from the same ethnic group as the Koliyas of Devadaha, or there may be two names of the same town. This could be the possible explanations for the Koliyas of Devadaha not coming forward to claim the relic share to Kusinara. Similar view is expressed by B.C. Law in his book.[1]

In the *Mahaparinirbana Sutta* of *Dighanikaya* it is mentioned that after the Great Demise of Gautama Buddha in Kusinara, his corporal relics were claimed by the (*i*) Bulis of Allakapa (*ii*) the Brahmins of Vethapida (*iii*) the Lichavis of Vaisali (*iv*) the Koliyas of Ramagrama (*v*) the Sakyas of Kapilavastu (*vi*) the Malls of Pava (*vii*) the Mallas of Kusinara (*viii*) the King Ajatasatru of Magadh, Drona, a very wise Brahmin, distributed the relics of Buddha and kept the urn with himself. Being late to come for claiming the share, the Moriyas of Pippalivana had to satisfy themselves with the collection of the embers from the funeral pyre.

The recipients of the relics promised to put up a sacred cairn over their shares with customary ceremonies and developed stupa architecture as an object of cult worship in Buddhism. In third century B.C., the Mauryan Emperor Ashoka thought of opening the eight original stupas and redistribution of the relics of Lord Buddha into 84,000 parts. He believed that the bones of human body consist of 84,000 atoms and wished to build 84,000 stupas, one over each atom of Sakyamuni Buddha's skeleton, all over Jampudipa.

After opening the seven original stupas, when Ashoka proceeded to destroy the eighth one in Ramagrama, he met a Naga, who was guarding the stupa round the clock. Legend has it that Naga showed Ashoka some divine appliance used for the daily service of the stupa and requested him to think of breaking the stupa only if he could render better service than Naga. Ashoka thought it impossible to excel Naga in

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[1] B.C. Law, *Some Ksatriya Tribes of Ancient India*. (Varanasi: Bharatiya Publishing House, 1975) p. 211.

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offerings and dropped the idea of breaking Ramagrama stupa.

Mahawamsa, the famous Sri Lanka chronicle on Buddhism, state that, the Stupa of Ramagrama stood on the bank of a river and was destroyed by the action of the current, and the relic casket was flown down to the ocean. It was discovered by the Nagas and enshrined in a stupa. It was during the reign of Dutthagamini (B.C. 161-137) that the relic casket of Ramagrama Stupa was miraculously obtained by the holy monk Sonuttaro and put inside the Mahathupo in Sri Lanka.

Fa-hien, the famous Chinese pilgrim of 5th century A.D., visited the Ramagrama Stupa after walking five yojana east of Lumbini Vana, where Gautama Siddhartha was born. Hiuen-Tsiang, another famous Chinese pilgrim, came to Ramagrama after walking more than 200 li. towards east from Lumbini in 7th century A.D. Both the Chinese pligrims saw the Stupa intact but a new monastery built near to the stupa in ancient time by a traveller, who had got inspiration from the devotion of wild elephants.

The Stupa of Ramagrama was first discovered by Dr. Hoey in 1898. He identified Devadaha in Baghaurtappa of Western Nepal but remained silent about the identification of Ramagrama Stupa in Deoriya village situated on the bank of Jharai River. In 1964, Dr. S.B. Deo, Colombo Plan Professor of Ancient Indian History, Culture and Archaeology, visited the Ramagrama Stupa at Deoriya village in Parasi and published photographic illustrations with the simple remark that "three miles south-east of Parasi was located a huge stupa mound more than 30 feet in height and nearly 70 feet in diameter. The mound has several courses of exposed well-baked bricks. It is a site worth immediate excavation".[2]

The writer got the chance of visiting the said stupa (See Pl. 44) in 1976 along with some Buddhist scholars and Mr. Loke Darshan Bajracharya, the Chairman of the Lumbini Development Committee. The writer calculated the distance of the location of Ramagrama Stupa as mentioned by the Chinese pilgrims and urged Mr. Loke Darshan Bajracharya to accept the said stupa to be the stupa of Ramagrama on the basis of geophysical evidences. The writer also had reported the matter to the present Director-General, Department of Archaeology. Ultimately the writer wrote an article on Lumbini Special Issue of the Everest, (October 1, 1978, pp. 51-56) with the title "Whereabout of the Ramagrama Stupa".

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[2] S.B. Deo, *Archaeological Investigation in the Nepal Tarai.* (Kathmandu: Department of Archaeology, HMG/Nepal, 1964) p. 32.

In 1979, the writer was very happy to see three signboards erected in that area, accepting the said stupa to be the Ramagrama Stupa. Now, as we have accepted the Koliyan stupa of Ramagrama in Deoriya village of Parasi District, there will be no difficulty in postulating the existence of Anoma River in or around Tribeni. The distance between the River Anoma and Ramagrama is 3 yojana east according to Fa-hien, and 100 li east according to Hiuen-Tsiang.

The Koliya Kingdom as mentioned in Buddhist literatures was situated towards the east of Kapilavastu and on the bank of the river Rohani. The Kingdoms of Kapilavastu and Devadaha or Ramagrama were the pivotal junctions of commerce between Magadha and Kosala. The ancient highway used to run through Kapilavastu and via Devadaha or Ramagrama to the Mallas' country.

The Sakya Kingdom of Kapilavastu incorporate 10 Sakya Janapadas—(1) Kapilavastu (2) Chatuma (3) Samagama (4) Ulumpa (5) Sakkara (6) Silavati (7) Devadaha (8) Khomadussa (9) Medalumpa (10) Bedhayyan.

The Koliya Kingdom of Devadaha or Ramagrama consists of six Koliya Janapadas: (1) Uttara (2) Karakapatha (3) Kunda-dhabana (4) Sazznel (5) Haldivasana (6) Devadaha or Ramagrama.

Prof. Rhys Davids mentions in his book: "The Koliyan central authorities were served by a special body of peons, or police, distinguished, as by a kind of uniform, from which they took their name, by a special headdress. These particular men had a bad reputation for extortion and violence.[3]

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[3] T.W. Rhys Davids, *Buddhist India*. (Varanasi: Indological Book House, 1970 Reprint) p. 32.

In this *Mahaviniskramana* Gautama Siddhartha had to cross 10 Janapadas of Kapilavastu and six Janapadas of Koliyas to reach the river Anoma, where he cut of his hair to lead the mendicant life. P.C. Mukerjee, who identified Kapilavastu at Tilaurakot in the western Tarai of Nepal, is of the opinion that the Gandaki river at Tribeni Ghat should be the ancient Anoma river.[4]

After crossing the river Anoma, Gautama Siddhartha thought himself to have stepped into a foreign land and asked his favourite horseman Chhandaka to go back home. Looking back to his maternal home and native land, Siddhartha made his Great promise: "I will not turn my face towards Kapilavastu, unless and until I get enlightenment.[5]

The entire Tarai land of modern Lumbini Zone can thus easily boast of being not only the birth-place of Gautama Siddhartha but also his hometown and his maternal house. Tilaurakot is ancient Kapilavastu, Rupandehi is his birth-place, and Nāwal-Parasi is Koliyan Kingdom, where the Ramagrama Stupa is urging for more publicity. Kapilavastu and Devadaha can very well boast of being the incubative land of Buddhism in the world. Here the feelings of Gautama Siddhartha the first Axiom of Truth in Buddhism—that "when the fire of lust in extinguished, the heart finds happy repose" was echoed is six century B.C. In Bodhgaya Gautama Siddhartha realised the middle path that "Extinction of lust and cessation of suffering are accomplished by perservence in the noble eightfold path: (1) Right understanding (2) Right speech (3) Right Action (4) Right livelihood (5) Right effort (6) Right mindfulness (7) Right thought (8) Right concentration. This is called the Essence of Buddhism which Tathagatha had found in Bodhagaya from personal experience at the age of thirty-five.

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[4] P.C. Mukerjee *Antiquities of Kapilavastu Tarai Nepal.* (Delhi-Varanasi: Indological Book House, 1969 Reprint) pp. 10, 11.

[5] P.L. Vaidya, ed., *Lalitvistara*, (Darbhanga: Mithila Institute, 1958) p. 162.

CHAPTER IV

IDENTIFICATION OF KAPILAVASTU IN TILAURAKOT

Kapilavastu, once so famous centre of holy pilgrimage and frequented by several staunch Buddhists like Ashoka, Fa-Hien, Hiuen-Tsiang and Ripu Malla of western Nepal, gradually started to lose its identity and remained obscured for a long time. It is because of the total decline of Buddhism in India. Many architectural features and the past glory of the Sakyan acropolis of Kapilavastu were dilapidated and reduced to ruins hidden among the bushes.

In the eighteenth century, J. Dugnigne acquainted Europe "not only with the nature and importance of the Buddhist religion, but its all pervasive influence on central Asia and China".[1] In 1784, Sir William Jones formed Asiatic Society with the aim of making inquiry, "among other things, into the History...the Antiquities, Arts, Science and Literatures of Asia". James Prinsep "helped archaeology to free itself from its antiquarian and literary affiliations". He unlocked the mystery of Kharosthi and the Brahmi scripts in between 1934 and 1937 and directed systematic survey operations in the field.[2]

The antiquarian prelude to win back the long-lost identity of Kapilavastu was initiated by Prof. Lassen in 1858. He calculated the situation of Kapilavastu on the banks of the

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[1] S.N. Roy, *The Story of Indian Archaeology*. (New Delhi: Achaeological Survey of India, 1971) pp. 8-9.

[2] Ibid. pp. 9, 11.

Rohini River in Gorakhpur District. In 1861, Sir A. Cunningham organised a country-wide survey of archaeological remains by following the footsteps of the Chinese pilgrims Fa-hien and Hiuen-Tsiang. He rediscovered many Buddhist sites "stretching from Gaya in the east to the Indus in the north-west and from Kalsi in the north to the Dhamnar Caves in the south."

He published the "Ancient Geography of India" and identified Kapilavastu at Nagar-Khash, a paragana of Basti District, India. In 1875/76, A.C.L. Carlleyle imagined the location of Kapilavastu at Bhulia-diha, situated on the banks of Rawai-nadi of Mansurnagar, India. The then Rana administration in Nepal did not allow any foreigners to explore the cultural centres in the Nepalese Terai. All archaeological investigations conducted by the then British Government were mainly focused in Indian territory and thus the famous Buddhist sites like Lumbini, Kapilavastu, Ramagrama, etc. were calculated to have been situated in Gorakhpur and Basti Districts of U.P., India.

The hypothetical bearings and the wrong location of Lumbini, Kapilavastu and Ramagrama in U.P., India, by the eminent orientalists and pioneer archaeologists were held untenable since 1895-96 when the joint exploration of General Khadga Shumsher J. B. Rana and Dr. Alois Anton Fuhrer resulted in the discovery of three Ashokan pillars in the realm of Kapilavastu which is situated in the Western Terai of Nepal.[3] These Ashokan pillars were erected by the Mauryan Emperor to commemorate his pilgrimage to the Buddhist sites of Kapilavastu, where not only Gautama Buddha but two more Manusi Buddhas Karkuchhanda and Kanakamuni were born in the ancient past.

The exciting discoveries and the magnificent achievement of General Khadga Shumsher and Dr. A. Fuhrer encouraged the then British Government of India to commission Mr. P.C. Mukerjee to fix the exact location of

[3] Anton A. Fuhrer, *Antiquities of Buddha Sakyamuni's Birthplace in the Nepalese Tarai.* (Delhi-Varanasi: Indological Book House, 1972 Reprint) pp. 47-48.

Kapilavastu.[4] P.C. Mukerjee came to Nepal in 1898 and confirmed Araurakot (Near Niglisagar) as the Sobhavati, the natal town of Kanakamuni Buddha, Lumbini, the birth place of Gautama Buddha, Gotihawa as the native town of Krakuchhanda Buddha called Khemavati. He accepted Sagrahawa as the relic site of the Sakyas, who were massacred by the King Vidudhaka of Kosala. P.C. Mukerjee explored the entire zone and came to the final conclusion that in the whole region (of western Nepal and bordering territories of India) only Tilaurakot can claim to be the exact site of Kapilavastu as being situated in the right position and fulfilling all other (archaeological) conditions. He published the monumental report of his achievements in 1901 with a prefactory note by V.A. Smith that "The identification of the city on the Banganga with the Kapilavastu of Hiuen-Tsiang may, I think, be accepted as absolutely certain."[5] Dr. Hoey, in 1898, located the Ramagrama Stupa with Buddhist relics deposited by the Koliyans on the bank of the River Jharahi, about two miles south-east from Parasi-Bazar, which is five or six miles north of the frontier.[6]

P.C. Mukerjee's identification of Kapilavastu with Tilaurakot (a site about two miles north of Taulihawa district in Western Nepal) in 1898 was checked and confirmed by several eminent archaeologists and orientalists of the world. The Buddhist brotherhood of all the countries felt deeply obliged to P.C. Mukerjee to rediscover or to win back the long-lost identity of Kapilavastu in Tilaurokot. Nepal Government also was very happy to declare the area of Tilaurkot as Kapilavastu District with Taulihawa as its Headquarters.

A bleak interlude in the identification of Kapilavastu with Tilaurakot was attempted by the excavation of 1962 by Mrs. Debala Mitra of Archaeological Survey of India. In 1961, when the Department of Archaeology in Nepal was still in its infancy and having no qualified archaeologists, she was invited to carry out the scientific excavation in Tilaurakot by Nepal Government possibly with the intention to develop the site as a place of Buddhist pilgrimage like Bodhgaya, Sarnath, Kushinagara, etc. But unfortunately on the part of Mrs. D. Mitra, in the name of the scientific excavation of only one trench at the north-western fringe of the site, she came to the sweeping conclusion that "the site does not go beyond third century B.C. and the capital town of Kapilavastu still remains unidentified". She propagated various quixotic inductions about Tilaurakot and tried to hearten the cause of Piprahawa to be the real site of Kapilavastu. Her fallacious dilemma provoked Mr. Krishna Murari Srivastava in his vociferous attempts of claiming that "the lost city of Kapilavastu is found in Piprahawa".[7]

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[4] P.C. Mukerjee, *Antiquities of Kapilavastu Tarai of Nepal*, (Prefactory Note by Vincent Smith) (Delhi-Varanasi: Indological Book House, 1969 Reprint) p. 1.

[5] *Ibid.* p. 12.

[6] *Ibid.* p. 18.

The flimsy hypothesis of Mrs. D. Mitra that "on the evidence of the excavations by P.C. Mukerjee it may be presumed that the Lumps (p. 11) inside the fortification contain structures contemporaneous with the temple of Kodan",[8] which she excavated and dated not earlier than A.D. seventh century in her report). Her interpretation of Sagrahawa as "the ruins of a Savite temple, now in the last stage of decay"[9] and her categorical remark that "the pillar fragments lying at Nigli-sagar might have hailed from Gotihawa",[10] can obviously be taken as her obstinate refusal to take due notice of the archaeological evidences and puerile attempts to sabotage the necessary concomitants for the identifications of Tilaurakot with Kapilavastu.

Her distorted notions and polemical theory of Tilaurakot of not being Kapilavastu cherished the dream of Mr. K.M. Srivastava in identifying the so-called "lost city of Kapilavastu" with Piprahawa[11] in Basti District of India.

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[7] Babu Krishna Rijal, "Final Seal of Kapilavastu". *The Rising Nepal*. (Vol. II, No. 332, November 17, 1976) pp 4-5

[8] Debala Mitra, *Excavation at Tilaurakot and Exploration in the Nepalese Terai*. (Kathmandu: Department of Archaeology, HMG/Nepal, 1972) p. 15.

[9] Debala Mitra, *Ibid*. p. 249.

[10] Debala Mitra, *Ibid*. p. 249.

[11] Krishna Murari Srivastava. His various publications since 1975.

His fanatic efforts to establish some structure of purely monastic character with the palace complex of King Suddhodhana is nothing but a "well hatched plan and archaeological stratagem".[12]

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[12] Dhooswan Sayami, "Ancient Kapilavastu: Recent Politics". (Kathmandu : *Vasudha*. Vol. XVI, No. 3, May-June 1977) pp. 3-4.

CHAPTER V

ARCHAEOLOGICAL REMAINS FROM KAPILAVASTU

A brief set-back caused by the excavation of 1962 by Mrs. Debala Mitra in winning back the long-lost identity of Tilaurakot as the royal town of Kapilavastu was soon recovered by the successive efforts of the trained Nepalese and Japanese Archaeologists. In 1967, the Nepalese Archaeologists exposed a very elaborate gateway complex in the western side of the fortified rampart of Tilaurakot.[1] In the following years, a twin stupas (believed to be built in the memory of the auspicious Father and Mother of Gautama Siddhartha) were exposed towards the north of Tilaurakot mound.[2] The Japanese Archaelogists roughly in the centre of the mound, exposed a net-work of the part of Suddhodhana's palace complex.[3] Tilaurakot is an acropolis having a wide moat and encircled by a thick burnt brick wall covering area of 1700 feet north-south and 1300 feet east-west. The mound is roughly a pentagon on plan. It has different gateway complex in each cardinal directions. The bastions and watch-towers exposed in the western side are comparable to the ancient cities in India dating to eight-sixth century B.C. (See Pl. 5)

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[1] Tara Nanda Mishra, "Tilaurakot Excavation 2024-29 V.S." *Ancient Nepal*. (Journal of Department of Archaeology, HMG/Nepal, 41-42, 1977) pp. 11-31.

[2] Babu Krishna Rijal, "Excavation Exploration And Other Archaeological Activities in Tilaurakot (Ancient Kapilavastu)". *Ancient Nepal*. (Journal of Department of Archaeology, HMG/Nepal, No. 22, 1972-73) pp. 11-31.

[3] Z. Nakamura, T. Kobe and H. Sakazume, (Eds) (*The Rissho University Nepal Research Report TILAURAKOT II*. Tokyo: Yuzankaku Publishing Co. Ltd., 1978).

The houses exposed in the mound VII. (See Pl. 7) in Tilaurakot are divided into four building phases and laid out in parallel blocks, separated by lanes and alleys. These structures are distinguished by extensive brick-paved floors and profuse use of post-holes. The entire mound is strewn with structure and many of them are discernible even on the surface. The remains of the palace complex so far exposed by the Japanese archaeologists, however, could not give the detailed picture of the palace as to how it looked when standing. Only a generalised picture that was laid bare in plan can be conjectured. The principle underlying the design is an open court with rooms on one or more sides. The rooms, usually provided with varandas, are grouped around the courtyard on *Chatusala* principle. The important block of the edifices has brick-paved bath-rooms connected with a drain. The antiquities encountered by the excavation of the Mound VII in Tilaurakot is very recently published by the Japanese in the form of photographic documentation catalouge. It consists of an elaborate drawings, maps and detailed view of the site.[4]

The Chronology of the Habitation in Tilaurakot

In the seasonal work of 1974-75 A.D. the writer was successful in making an illustrative contour map of Tilaurakot showing all the excavated pits, peripheral sites and antiquities. The structural plan of the exposed structures in Mound V was drawn. The most remarkable achievements of the work of that season was to get a clear-cut sequence of culture beginning from painted Grey Ware phase to the period of Kushanas. The chronology found in T.L.K. Md. V in Tilaurakot can be divided into five periods and thirteen layers of human depositions as follows.[5] (See Pl. 6).

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[4] *Tilaurakot*. II, op. cit., See Schematic Plans and Photographs.

Period I

Layers 10-13 yielding a clear-cut sequence of P.G. Ware and the associated painted red ware of Tilaurakot in Md V are attributable to period II of Hastinapur. The texture and composition of P.G. Ware found in Tilaurakot are, however, the same; it is seen different only in design and scheme of paintings. Not a share of N.B.P. Ware is found in this layer. Therefore, period one in Tilaurakot may go back to at least *c*. 8-11th B.C. in antiquity.

Period II

This period, comprising layers 8-9, yielded a large number of fine grey wares and associated red wares, mixed some times with N.B.P. This phase is comparable to the period III of Hastinapur and datable to *c*. 6th-5th century B.C. in antiquity.

Period III

Layers 6-7 are assignable to the period of Maurya. The pottery of this period is mainly N.B.P. Ware and a thick variety of Grey Ware and associated red ware. Terracotta seals with the Brahmi inscriptions of second or third century B.C. were found in these layers.

Period IV

Layers 4-5 comprising mainly red wares are datable to Sunga period. This period is marked by brisk architectural activities and produced many terracotta figurines of typical Sunga type. The sealing layer of this phase has employed both brick and brick-bats quarried from here for their building purpose.

Period V

Layers 1-3 are assignable to Kushana period. The pottery

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[5] See *Mechidekhi-Mahakali*, Vol. 3. (First Published) (Kathmandu: Department of Information, HMG/Nepal, 1975) pp. 14-16.

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in this period is very few and far between and mainly comprising red ware and black slipped grey ware of a coarse variety. The structures of this phase are distinguished by extensive brick-paved floors, and parallel blocks of wall, divided by lanes and alleys. Some of the structures of this period are discernible even on the surfaces. Small coins with spoke mark on one side are found in a large number.

(A) Sakya Token from Tilaurakot

Tilaurakot, identified as the royal-precinct of Kapilavastu since the end of the last century, is situated in the Western Terai of Nepal. It is located on the bank of the river Banganga which is mentioned as the River Bhagirathi in the ancient Buddhist text. It is a fortified city forming a rough pentagon on plan. Its area measures 1700 ft. north-south and 1300 ft. east-west. It is encircled by a moat, which is roughly 22 ft. wide. It has gates and bastions on four sides. The land contour within the fortified areas from eight humps. A large number of important edifices could be seen scattered even on the surface.

The chronology of the habitation, as excavated by the writer in 1975, encountered thirteen layers of human depositions. It is grouped into five periods dating from P.G. ware time to the age of the Kushanas *viz.* 8th-11th century B.C. to 2nd-3rd century A.D.

The Department of Archaeology, HMG/Nepal, conducted various archaeological activities in Tilaurakot in the period 1962-79. The earliest excavator of the site tried to minimise the cause of Tilaurakot to be the royal precinct of Kapilavastu in favour of Piprahawa of the Basti District in India. The quixotic inductions and the fallacious dilemma fabricated by Mrs. Debala Mitra about Tilaurakot of not being Kapilavastu was timely jeopardised by the works of Nepalese and Japanese archaeologists since 1965.

The archaeologists of the Rissho University, Japan, exposed the part of the ancient palace complex in the Mound No. VII in Tilaurakot. The remarkable findings in Tilaurakot by the Nepalese and Japanese archaeologists since 1965 have thrown sufficient new light on the prosperous metropolitan life and the great cultural achievements of the Sakyas, who were residing over the site up to the end of the second or third century A.D. The catalogue volume of the research report of Rissho University, Japan, was published in 1978.

The writer would like to illustrate one terracotta token which contains the legend *Sa-ka-na-sya* meaning "the token belonged to the Sakya". The legend is written in the character of the late Ashokan Brahmi script, dated to *c.* second century B.C. (See Pl. 25).

The terracotta token is buffish in colour, circular in area with plain border. Its size is roughly 2 cm in diameter. The token was discovered by the archaeological team of Rissho University, Japan, during the cleaning of the Mound VII for photography and drawing purpose in 1978.

The writer came across this token in 1979 while Prof. Z. Nakamura and Mr. S. Ueseka casually opened the antiquity box handed over to the Department of Archaeology HMG/Nepal in 1978. The writer, on this token, could easily read the script as *Sa-ka-na-sya*. The writer then got the token photographed for publication.

The discovery of the terrakotta token from the Mound VII in Tilaurakot with the legend *Sa-ka-na-sya* clearly proves the occupation of the site by the Sakyas as late as up to second or first century B.C.

The publication of the Sakya token from the palatial ruin of Kapilavastu may satisfy the obstinate challenge of Mr. Krishna Murari Srivastava. He is always of the opinion that "the excavations at Tilaurakot have not yielded a single tangilble evidence, so far, to establish the identity of Tilaurakot with Kapilavastu".

Moreover, his fictitious desire expressed in Ans No. 8 of his note (Kapilavastu in Basti District, U.P./Nagpur, 1978) that "similar chances entrenchment at Tilaurakot to yield archaeological objects of such mobile character as terracotta seals which could help in establishing the claim of Tilaurakot to be Kapilavastu", is now fulfilled.

(B) Coinage, Seals and Sealings

The dawn of history in Tilaurakot starts with painted Grey

Ware Period. But except the remains of pottery, archaeology, so far, has not encountered any substantial evidences of the life of Painted Grey Ware culture. Even in India, according to Prof. H.D. Sankalia, "After proving the depths of Hastinapur and Ahichchhatra, little was done to tell us about the sociological background of the people, their houses, the layout of their settlement, habits, customs and manners, and disposal of the dead....So far, no writing has been found, nor any monumental architecture ....Even the size of a room of a modest house, whether made of mud or mud-bricks, is not known.... Much can be said from the literary evidences which can enliven the picture (of this phase of human activities) but archaeology, so far, has not been able to tap since more than twenty years of the first discoveries."[6]

Kapilavastu, as mentioned in earliest Pali Buddhist Texts was one of the important stopping places in the trade route between Sravasti and Rajgriha. Therefore, even if "we do not hear of any merchants and bankers such as are mentioned as dwelling at the great capitals of the adjoining Kingdoms" men of certain special trades *viz.* carpenters, smiths, potters, etc. having their own village in Kapilavastu possibly were organised in various trade guilds. A great mass of the people of course were well-to-do peasantry having the land of their own. The lesser merchants, middlemen and various handicraftsmen more possibly conveyed their goods between the mountain ranges and the Gangetic Plains."[7]

The findings of several seals, *See Pls. 24 and 26* sealings and tokens with the legend *Negama*, *Negameya*, *Jetha-Kicha-Kama*, *Davilasa Sa-ka-na-sya* etc. and multiple hoards of ancient coinage of different varieties attest the systematized trade and organised trade corporations. The successive excavations in Tilaurakot after 1962 A.D. have encountered nearly three thousand coins dating at least from fifth century B.C. to second century A.D. The collections of the

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6. H.D. Sankalia, *Pre-history of India*. (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1977) pp. 182-86.

7. T.W. Rhys Davids, *Buddhist India*. (Delhi-Varanasi: Indological Book House, 1970 Reprint) p. 11.

coins from Tilaurakot include both silver and copper of many varieties which were in circulation in North India during the period of our review.

Mrs. Debala Mitra, who conducted the excavation in Tilaurakot during 1962, also had found extensive circulation of coins, both punch-marked as well as die-struck varieties. The characteristic symbol of the site, according to her, seems to have been a small circular cast coin of copper, with the die-struck mark of four-spoke-wheel, on one side only. "She presumed that these coins were the local issues of the ancient Tilaurakot region when it was an independent state."[8]

The earlist coinage in India, which is called Kharasapanas in various literary accounts, came into existence while the famous sixteen Janapadas of seventh century B.C. initiated the national policies of Empire-seeking as thought by Terry R. Herdaker.[9] By 500 B.C. North-west India had been exposed to the idea of silver coinage through contact with the Achaemanid siglos and other Mediterranean currency. The Gangetic States of Kosala and Magadha set the pattern of silver currency which lasted for succeeding 400 years by the name of Punch-marked coins. It is well known that when the Kingdom of Kosala was annexed to Magadhan Empire by the King Ajatashatru, the monopoly of Punch-marked coin production was rested in the hands of Magadha. The typical Punch-marked coins of Magadhan varieties are a large thin flan of fine silver, bearing five separately punched symbols like—sun, six-armed symbols, dog or hare-on-hill, bull, elephant, etc. on the obverse side. In *Arthashastra* the copper coins are called *Mashaka* and the silver coins are known as *Pana*.

A hoard of thirty-one silver Punch-marked coins discovered by the writer in the excavation at Tilaurakot in 1972, are illustrated in the Journal of the Department of Archaeo-

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[8] Debala Mitra, *Excavation at Tilaurakot and Exploration in the Nepalese Tarai* (Kathmandu: Department of Archaeology, HMG/ Nepal, 1972) pp. 84-99.

[9] Terry R. Herdaker, *India: Silver Punchmarked and Associated Coinage*. (London : Oriental Numismatic Society Sheet, September, 1971).

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logy "Ancient Nepal No. 22". The hoard contains eight coins of Magadhan variety which are thin, larger, flan and bearing the popular symbols like the sun, six-armed symbol, hare or dog-on-hill, bull, elephant, etc. These coins are dated to be Pre-Mauryan in period.

The next fifteen coins of the hoard are made of the debased silver, square or rectangular in shape. They are dumpy and thick in fabric. On the obverse, these coins bear the symbols like the crescent-on-hill, peacock-on-hill; etc. which are supposed to be the popular Mauryan symbols.

The remaining eight coins of the hoard are prepared out of the Globule in medium fabric and circular in shape. These bear the characteristic Post-Mauryan symbols like three men in a row, triple gate, etc.

A hoard of inscribed copper coins numbering over twenty-two hundred and dated to second-first century B.C. to second-third century A.D. were discovered by the Archaeological Team of Rissho University, Japan, in the excavation of 1970-71 in Tilaurakot Md. VII- (See Pl. 27). They were dumped in the premises of the Department of Archaeology for a long time. During the disastrous fire of Singha Durbar, they were, however, affected, but fortunately could be salvaged and were classified by the writer in 1974. The hoard contained 2 Indo-Bacterin coins of Appollodotas; 2 Panch-ala type coins of Agnimitra; 379 Ayodhya coins of cock-and-bull type with names Ayumitasa, Satamitasa, etc.; 428 Kushana coins of Wima-Kadphises; 1224 coins of Kaniska and 152 coins of Huvishka. The illustration of the hoard is published by the writer in "Ancient Nepal No. 26."

The tribal coins of the date c. first century A.D. with some unidentified symbols and the characteristic symbols of four-spoke wheel are illustrated here as the specimens. (See Pl. 28).

(C) Archaeological Note on Twin Stupas

At a distance of about 500 yards north of royal precinct of Kapilavastu (the site is identified with Tilaurakot in western Terai of Nepal on irrevocable arahaeological ground) there is a small site, on the eastern bank of Banganga river, which at present is known as Dhamnihawa. Here, in 1968-69 A.D., the archaeological team of the Department of Archaeology, H.M.G. Nepal, was successful in exposing two Buddhist stupas built in conjugal position with basal diameter of 52 feet and 26 feet. The stupa, with 52 feet in diameter, was excavated to its core but did not reveal any reliquary bearing the name of the person concerned. However, the local version that the larger stupa is dedicated to King Suddhodana and the smaller one, which is situated towards the left of the bigger stuppa, to Queen Mayadevi, deserves due consideration. Stupas, built to commemorate the auspicious parents of the Master may mark an important spot in Buddhist archaeology. (See Pl. 45).

The stupa architecture originated as a pile burial-mound, indicating the Mahaparinirbana of Lord Buddha. But, with the passage of time, the simple cairn mound of earth became ostentatious edifice, and every Buddhist votary looked upon the structure as chief emblem for cult worship. To a Buddhist, the creation of a stupa, even of impermanent material like sand, was considered an act of highest piety.

The Buddhists have adopted four categories of the stupas (i) Saririka (ii) Paribhogika (iii) Unddesika and (iv) Dharmika. The first three groups of the stupas indicate the memorial tumuli and the last one is constructed as an act of profound religious merit.

Lord Buddha has recommended his favourite disciple Ananda the creation of stupa for symbolising the Great Demise of four kinds of the Holy persons—a Tathagata, a Pratyeka Buddha, a disciple of the Tathagata, and universal monarch.

The stupa architecture is widely popularised by the Mauryan Emperor Ashoka during 3rd century B.C. He is supposed to have erected 84,000 stupas over the body-relics of Lord Buddha, which were originally enshrined in eight stupas around Jambudipa.

In Kapilavastu, the Chinese pilgrims Fa-Hien and Hiuen-

Tsiang have seen many commemorative stupas built to symbolise the various incidents of Gautama Siddhartha's life.

I-tsing, who came to India in 7th Century A.D., says: "the priests and laymen in India make Kaityas, or image, with earth, or impress the Buddha's image on silk or paper and worship it with offerings wherever they go."[10]

The larger stupa of Dhamnihawa, which is supposed to have been built in commemoration of Suddhodana, the august father of Lord Buddha, was built during N.B.P. period. Its core contained a mud stupa of the size 47′8″ in diameter. The available height is 3 feet. The base of the mud stupa was prepared by digging the peripheral trench of the depth of 2′5″ and by piling up of the rammed yellowish clay mixed with Kankar.

In the second phase of construction, the mud stupa was veneered by tapered bricks of the size 17″×9″—12″×3″—the techniqne applied by veneering at the lowest base by exposing 1/2″ thickness of the set bricks above the ground. During the period of the first brick encasing the basal diameter of the stupa was enlarged from 47′8″ to 52 feet. The frontal face all around the stupa was vertically raised to 4′6″ above the ground and then concentric circles of the tapered bricks were provided up to the height of 7′7″ towards the top.

The twin stupas in Dhamnihawa, being built very close to the earliest course of the Banganga river, were battered by heavy flood of the river from time to time. In about 1st century B.C., when the largest stupa was badly disintegrated by the seepage of water, a revetment wall with maximum height 4′5″ was constructed towards the southern face. Most of the bricks for the construction of the revetment wall was quarried from the fallen debris of the twin stupas.[11]

Possibly after the construction of revetment wall, the projections towards east and in the north face of the stupa were given. The bricks used for the projections are of the size 17″×14″—15″×3″ and 16½″×9″—12″×3¼″. The length of the projection towards east is 56 feet and that of the north is 4 feet.

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[10] I-tsing, *A Record of the Buddhist Religion*. (Oxford: translated by J. Takakusu 1886) p. 150.

[11] The writer was not present at the site when the stupa was excavated. The technical details mentioned here were supplied to the writer by Mr. Hari Man Amatya, the Senior Surveyor of the Department of Archaeology, HMG/Nepal.

The smaller stupa, which is dedicated to the Queen Mayadevi, is not excavated so far. It suffered a greater damage, and has been for the present covered up with earth by constructing a 5 feet high circular retaining wall all around during the process of conservation in 1972-73 by the writer. The ancient bricks employed in the surface of the smaller stupa are of three types *viz.* 16½″×12″ and 9″×3¼″ in the middle courses and 17″×13″ and 11″×3¼″ in the lower course.

(D) Terracotta Figurines from Tilaurakot, the Royal Town of Kapilavastu

Tilaurakot, which is identified as the Royal-precinct of Kapilavastu, has been described in many Buddhist scriptures as a most glorious and prosperous town during the reign of King Suddhodana, the august father of Lord Buddha. Kapilavastu is situated in the western Terai of Nepal on the bank of the River Banganga, which in ancient time was known as the River Bhagirathi. The site is characterised by roughly a pentagon in plan encircled by a wide moat and brick rampart, and teemed with a large number of palatial and religious edifices. The chronology of the habitation as published by the Department of Archaeology, is divided into five periods and thirteen layers of human depositions, begining from P.G. Ware period to the time of the Kushanas *viz.* 8th. or 11th century B.C. to the 2nd, or 3rd century A.D.[12]

The antiquities, excavated in the realm of Kapilavastu *viz.* Tilaurakot since 1962, were brought to the premises of the Department of Archaeology in Singha Durbar but gutted into the disasterous fire occurred in the month of July 1973 A.D. The paper documents of archaeological value were turned into ashes. However, a good number a various antiquities were salvaged. The terracotta figurines (See Pls. 9-22), illustrated here are, though burnt, discoloured or partly damaged, still retain their original features. By the study of these affected specimens one can easily appreciate the gift of life and the cultural achievements of the Sakyas, residing in Tilaurakot beginning from Pre-Mauryan time to the period of the Kushanas.

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[12] See Department of Archaeology, HMG/Nepal Publication—Sequence of Culture in Ancient Kapilavastu, TLK, MD. V Section facing East.

Dr. V.S. Agrawal has rightly expressed his view that "Whatever be the heights of metaphysical and moral thought attained by a people, the measure of their greatness is more truly reflected in those formal elements of culture which are comprehended in the term art."[13] According to to Dr. S.K. Saraswati, clay being an easily available plastic material and its last resisting quality when it is burnt, it has satisfied the "creative impulse of the ordinary man in different ways—as much for aesthetic expression as for domestic and ritualistic needs".[14]

Most of the scholars who have studied the development of terracotta arts from pre-historic to historic periods hold a common view that in the technique of shaping the terracotta figurines, the authors have gone towards modellings. It is a course of progressive improvement in shaping the terracotta figuries. Dr. S.C. Kala has shown three divisions of the technique followed in course of the evolution of the terracotta figurines dating from pre-historic to the historic period.

1. Human and animal figurines are given a shadowy shape in lumps of clay. The limbs are straight and without any movement. The face is pinched and the nose is made out by pressing both sides of the cheeks. The eyes and mouths are either marked by incised lines or are applied ones. In some figurines eyes and mouths are not indicated.

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[13] Vasudev S. Agrawal, *Studies in Indian Art*. (Varanasi: Viswavidyalaya Prakashan, 1965) p. 9.

[14] S.K. Saraswati, *A Survey of Indian Sculpture*. (Calcutta: Firma K.L. Mukhopadhyay, 1957 p. 96.

2. In the second stage, modelled figurines continue but the faces are still pressed out of moulds. The jewellery and headdress is elaborate and applied one. The hands and the legs have pointed ends. As usual the breasts are very prominent and the hips wide.
3. In the third stage, we find completely moulded pieces. Moulds were used in front and rarely at the back of the plaques. The traditions depended mainly upon the thickness of reliefs. Many graceful figurines wearing heavy jewellery and transparent apparel are found in these plaques. The movements of bodily limbs still continue to be rigid.[15]

The earliest terracotta figurines of the time-bound series in India, according to Dr. S.K. Saraswati, "appear to be those in which the faces are found to be impressed from moulds, with the hair, head-dress and even the ears separately made and added".[16] The additive technique in terracotta art seem to be persistent up to the Mauryan Period. Mouldings and disciplined contours of physiognomy in terracotta figurines reached their perfection only in Sunga period. Thus, according to C.C. Das Gupta, "the post Indus-valley and Pre-Mauryan terracotta sculptures resembled more closely the sculpture of the succeeding age than that of the preceding Indus-valley examples".[17]

On the basis of the above hypothesis, a short panorama of the excavated terracotta figurines from Tilaurakot, with the date beginning from the Pre-Mauryan time to the Kushan period, are illustrated as follows:[18]

1. **Female Busts, Pre-Mauryan Period**. (See Pls. 9 and 10)

Terracotta female bust of the height 2½ inches. Head summarily moulded. The traces of the hair are marked by the three broad applied bands behind. Roundish, worn out face is seen in dignified expression. Eyes wide opened, mouth delineated in incision with fleshy lower lip. The ears separately made and added with heavy lump shaped ear pendent; however, the left one is seen lost. The body is entirely hand modelled and the ornaments are all separately fashioned and applied. The socket-holes possibly devised to affix the physical limbs and ornaments are seen in the figurine. Some more examples of the terracotta human figurines of Pre-Mauryan date are illustrated by Mrs. Debala Mitra in her excavation report. But, owing to the pre-conceived determination of Mrs. D. Mitra that the earliest occupational deposit in Tilaurakot does not go beyond 3rd century B.C., she fixed the date of those figurines as Mauryan in date.[19]

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[15] Satish C. Kala, *Terracotta Figurines From Kausambi*. (Allahabad: Municipal Museum, 1950) pp. 3-4.

[16] S.K. Saraswati, op. cit., p. 102.

[17] Dr. Charu C. Das Gupta, *Origin and Evolution of Indian Clay Sculptures*. Calcutta: University of Calcutta, (1961) p. 131.

[18] See photographs published in *Young Buddhist*. (Patan: A Souvenir Issue of Y.M. B.A. Lumbini Supplement, Vol 4, Sept-Oct 1978).

2. **Female Bust, Mauryan Period** (See Pls. 11 and 12)

Terracotta female bust of the height 3½ inches with moulded head, and the other parts of the body hand modelled. The face is ovalish and handsome. Prominent Aryan nose, with swelling nostrils delineated by pin holes. Wide fore-head, elongated eyes and fleshy lips indicating the Sakyan beauty of 3rd century B.C. The hair is parted by the parallel incised lines and a flat applique disc above the head. On the back side of the figurine three long braids of hair are shown in applique. Heavy ear ornaments of three lamination with a pair of concentic headed bands called Patra Kundala are prominent. The body is embellished with four banded collar with circular claps. A pair of necklace, each of two applied bands and studded with large cylindrical clasps are seen over the chest. Sharp linear composition and better physiognomy of the figurine site the specimen as one of the best Mauryan terracotta art of Tilaurakot.

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[19] Debala Mitra, *Excavation at Tilaurakot and Exploration in the Nepalese Tarai*. (Kathmandu: Department of Archaeology, HMG/Nepal, 1972) p. 101.

3. **Terracotta Plaques, Sunga Period** (See Pls. 13, 14, 15, 16, 17 and 18)

Moulded Plaque of the height 3.2 inches. Mother Goddess standing in *Samabhanga* pose. Left hand akimbo and the right hand raised up to the shoulder with open palm in the posture of protection. Roundish face smiling in serenity. The *Jata Mukuta* over the head is embellished with three braided circular rolls. The Mother Goddess is heavily bedecked with classical ornaments comprising circular ear-rings, a torque, bracelets and a bunch of bangles. She has prominent breast. A *Mekhala* of three strands of pearls is tied over the waist. Her undergarment suspended in a way of diminishing central square folds is visible in between the two legs. The lower part below the knee is broken and lost. The terracotta plaque has reached in perfection in modelling as well as in disciplined physical contours as usual to the care of every conventional Sunga terracotta art, well burnt terracotta plaque painted in dark red-slip.

4. **Male Heads, Kushana Period** (See Pl, 19)

An elongated terracotta male head of Kushana period with buff coloured surface and grayish core. The figurine has a dull smiling face with prominent cheeks and pointed chin. It has incised bulging eyes and pricked eye-balls. Its nose is marked with thickly pinched and pin-hole nostrils. Bluntly witted mouth with between the lips moulded in a low relief. A fan-shaped headdress moulded flat at the back is prominently embellished over the head.

The terracotta art during Kushana period as observed by Dr. V.S. Agrawal "seems to have received a set-back. The available specimens from the datable layers at Ahichhatra are of crude workmanship, showing a neglect in the use of mould and a reversal to hand-made form".[20]

Excavations in Tilaurakot have yielded a rich crop of terracotta finds. An exhaustive study of the antiquities have yet to be made. The examples cited here are only a review of the "time bound series" of terracotta arts datable from Pre-Mauryan to the Kushana period.

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[20] Vasudev S. Agrawal, *Archaeology in India.* (New Delhi: Bureau of Education India Publication, No. 66, 1950) p. 144.

CHAPTER VI

ASSESSMENT OF TILAURAKOT AS KAPILAVASTU

Tilaurakot, the royal palace of Kapilavastu, was renounced by Sakyamuni Buddha for the benefit of humanity in 600 B.C. The Royalties of Sakya Kingdom also seem to have gradually developed the thirst for spiritual achievements in preference to the royal grandeur, which was merely a transitory pleasure of the world. Having returned to his country after the enlightenment, Gautama Buddha is said to have converted five hundred Sakyas to his faith, including his very close relatives. Buddha took Rahula, a boy of six years, to his association and he became a renowned novice. On the day of coronation, the most sensual Crown Parince Nanda was taken as a monk. The Royal youths like Ananda, Aniruddha, Devadatta, etc. have very gladly shaved their hair instead of wearing the crown. Therefore, the spiritual contribution of Tilaurakot as a royal palace of Kapilavastu enjoys supreme importance. Its sanctity as a craddle of the earliest development of Buddhism cannot be minimised. The grandeur and honour which Kapilavastu enjoyed is vouched in the last gospel of Buddha. He gave directions to his followers and lay devotees to make pilgrimage to this site for the earning merit and eternal contemplations.

When the Mauryan Emperor, Ashoka, in 3rd Century B.C., wanted to commemorate the sites sanctified by Gautama Buddha's presence, Upagupta brought the King first to Lumbini in western Nepal and showed the place where the Master was born. He was then taken to

Kapilavastu where Siddhartha had spent twenty-nine years of his life in childhood and adolesence. In the realm of Kapilavastu Ashoka erected two monolithic pillars and a large number of stupas to commemorate the native spots of Krakuchhanda Buddha and Kanakamuni Buddha. (See Pls. 37, 38 and 39).

Kapilavastu was visited and prostrated by the famous Chinese pilgrims Fa-Hein and hiuen-Taiang in fifth and seventh century A.D. The last important pilgrim to visit Kapilavastu was Ripu Malla, the King of western Nepal. The record of his visit to Kapilavastu can be seen inscribed on the Ashoka Pillars of Niglihawa and Lumbini.

The hamlet of Kapilavastu as described by the Chinese pilgrims is studded with many monuments and other archaeological remains. The exposed parts so far in Tilaurakot are, however, very scanty and still waiting for many more archaeological activities. The results obtained so far by the excavation can judiciously establish Tilaurakot to be the real site of the Royal Town of Kapilavastu. The corroborating evidences of ancient literatures and geo-physical proximities of Tilaurakot for being Kapilavastu are sufficiently illustrated by the pioneering archaeologists Dr. Fuhrer and P.C. Mukerjee and others. Present archaeological activities by the Department of Archaeology in Tilaurakot since 1967 further contributed in fixing the chronology of the habitation, salient features of the palatial architectures, commercial enterprises of the Sakyas and the general prosperity of the town dating from painted Grey were period to the time of the Kushanas.

Even Mrs. Debala Mitra, who was clearly obsessed by the Buddhist remains of Piprahawa in 1962 was kind enough to express her opinion that the Sakyas of Kapilavastu *viz,* Tilaurakot were found decorating their houses with terracotta human figurines, their women bedecking themselves with ornaments of semi-precious stones and even cheaper materials and their children playing with diverse toy figurines. A decorative sense and an aesthetic appeal are amply manifest in these terracottas and other antiquities.... The people here of the third-first centuries B.C. did not lag behind their contemporaries in northern India, so far as the

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cultural achievements in various aspects of life were concerned."[1]

Dr. Dilli Raman Regmi, the famous historian of Nepal, has recently expressed his views about Lumbini and Kapilavastu in a souvenir issue of the magazine "The Everest" Oct. 1, 1978. To quote him, ... "The identification of the town of Kapilavastu, the capital of the Sakyas, is important. But politics has vitiated the quest and there is likelihood of the proper site being controverted by silly argumentation. My mind goes to Tilaurakot for the fortified palace complex. But today it looks that there were two cities of Kapilavastu, one for the Indians and another for the Nepalese, Piprahawa-Ganwaria for the former, and Tilaurakot for the latter. Some Indian scholars who helped in the excavation of the site changed their stand, once they reverted to their line in New Delhi and wrote against their own conclusions, which is absurd. One of them has been impertinent to call P.C. Mukerjee an amateur. But we cannot forget that he did a splendid job, considering the situation in which he worked. Archaeology was in its infancy in 1899 while he did his excavation. What more results could we expect of him knowing his limitations? He visited the area only once and that also for two months in 1899. . . . On the Nepalese side a few articles have appeared but heavily depending on P.C. Mukerjee's report of 1901, which attitude I dislike. Our scholars have also relied on canonical texts and Chinese accounts, the former based on legend and tradition, therefore not as reliable, and the latter sometimes quite hazy, contradictory and inaccurate. But during the last three years the Nepalese archaeologists by themselves and with Japanese collaboration have done a good work. They claim to have dug out a palace and citadel complex. The discovery at Piprahawa pales into insignificance compared to what has been found in Tilaurakot. I know that the two casket inscriptions and the stupa supposed to be of the 5th Century B.C. are of little use for determining the issue of identification.

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[1] Debala Mitra, *Excavation at Tilaurakot and Exploration in the Nepalese Tarai.* (Kathmandu: Department of Archaeology, HMG/Nepal, 1972) pp. 108-9.

After all, you are trying to dig the ruins of a city, and all objects of the complex must be there. Again, how can the same ruin of a house appear just a simple dwelling structure at one time and a gigantic palace at another. But politics and scholarship are sometimes made to go together. In my opinion, the ministers of India and Nepal, one backing the claim of Piprahawa-Ganwaria and another that of Tilaurakot, have made confusion worse confounded and indirectly have curtailed freedom of scholars who are not yet involved in the affair. My own feeling in the discovery at Tilaurakot deserves examination by experts for the identification of Kapilavastu and I will not be surprised if Tilaurakot with the adjoining areas turns out to be the old Kapilavastu."[2] (See Pl. 4).

Thus at the end, however, the archaeological activities executed in Tilaurakot so far are insufficient and distressingly out of all proportions to the size and magnitude of the site. Even the limited achievements can well challenge its cause, provided one is not biased and obstinate, but pertinent to the truth.

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[2] Dr. Dilli R. Regmi, "On the occassion of 12th World Buddhist Conference" (Kathmandu: *The Everest*- Vol. No. 27 October 1978) pp. 108-9.

APPENDIX

APPENDIX I

THE CASE FOR KAPILAVASTU

The attention of the Department of Archaeology of His Majesty's Government has been arrested by a news-story with the caption "*Lost City of Kapilavastu Found*," that appeared in an Indian daily, the Times of India, of January 24, 1976. The theme of the news-story was the thesis of an Indian archaeologist that Piprahawa in India was the ancient city of Kapilavastu, and not Tilaurakot in Nepal, as has been hitherto maintained by all the archaeologists of world renown.

It may be recalled that the said Indian archaeologist has been, these past few years, coming out with press interviews and feature articles which are so misleading and baseless in regard to Tilaurakot and so vague and self-contradictory in regard to Piprahawa. His predilection to inflate the archaeological findings in Piprahawa out of all proportion to the sober reality has been fully understood by all the scholars of archaeology. His pronouncements on Kapilavastu made on various dates and occasions lack in clarity of thought and consistency of presentation.

In this connection, we may examine his notes in Indian Archaeology—A Review (1970-71); the Bulletin of the Indian Archaeological Society, Vol. VI (1972-73); his illustrated feature article with the caption "Piprahawa, the lost city of Lord Buddha's Kapilavastu" that appeared in the Dharmayug of May 1973; and the recent news-story that appeared in the Times of India of January 24, 1976. The views

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expressed by him in these journals are vague and self-contradictory and his reasoning, rather wayward.

Thus in his Note on the excavations in Piprahawa that appeared in the "Indian Archaeology 1970-71," he describes how a new structure has been put up over the original stupa. Among the finds there, he mentions votive stupas found in the south-west corner, a monastery-like structure with more than seventeen cubicles in the eastern direction, whose latest date could be second or third century A.D. and a square hall in the north-west corner. In this note he was silent about the palace complex of King Suddhodana or the identification of Kapilavastu.

In his Note in the Bulletin of the Indian Archaeological Society Vol. VI (1972-73), while speaking of the finding of the so-called original stupa, he admits that such finds by themselves are not adequate basis for the identification of Kapilavastu with Piprahawa. To quote his own words: "However, to prove or disprove the hypothesis that this is the site of the ancient city of Kapilavastu, a few more intensive excavations are needed."

Writing a feature article in the *Dharmayug* of May 1973, he describes the excavation activities going on in Piprahawa. In this article there are short passages giving an account of the Sakyas and also of Tilaurakot and other places of Buddhistic importance, written in his own slip-shod style. This article bears a photograph with the caption: "A scene of a Vihara found in the excavations in Piprahawa." Coming down to January 24, 1976, he reprints this very photograph in the Times of India. This time he gives this photograph the caption: "The ruins of the palace of Buddha's father, Suddhodana, in Piprahawa now identified as Kapilavastu." Why should he be in such a haste to call one archaeological object a Vihara on one occasion and a palace on another is a question that defies all understanding? Does it not bespeak of his great obsession to identify Kapilavastu, somehow or other, with Piprahawa rather than Tilaurakot? Is it not indeed a propaganda stunt of not very high order?

If truth must be told, the archaeological evidences, hitherto available, have not yet been adequate to establish beyond all controversy whether or not the stupa found in Piprahawa is the Nirvana stupa at all. In a situation like this, the question of identifying Piprahawa with Kapilavastu, on the strength of the available archaeological evidence, should yet be a distant cry. Even to authenticate the identity of the Piprahawa Stupa with the Nirvana Stupa of Lord Buddha, he would have to bring out more concrete evidences, based on irrefutable archaeological data. If he were to establish his contention that he has found the original stupa in a stratum below the one where Peppe found the inscribed relic casket, in the course of his exploration and excavation in the nineteenth century, he should be called upon to give definite answers to the following questionnaire:—

I. If he had at all found the so-called original casket, where are the concrete and convincing archaeological evidences?

II. Is he yet in a position to exhibit the traces of the separating stratum lying in between the Piprahawa stupa of Peppe's excavation in the years 1897-98 and the present so-called orginal stupa? Has he yet published any sketches and photographs of them?

III. Is it not just possible that the Peppe stupa and the inscribed relic casket and his new-found mud stupa and the so-called original casket be merely contemporaneous? If not, what are his reasons?

IV. If he has found the mud stupa and the so-called original casket in a stratum lower than the location of the Peppe casket, would not the question arise whether the inscribed casket discovered by Peppe is at all related to Lord Buddha?

V. If the mud stupa and the so-called original casket be claimed to have belonged to the fifth century B.C. how could the builders and renovators of a later period build a super-structure and put in a new casket, without giving any indication of the existence of the so-called original casket. Emperor Ashoka has recorded renovation of a stupa consecrated to the Kanakamuni Buddha on a stone pillar. Many

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more such instances are available. Thus the question may be asked: Why have the builders and renovators, in this instance, omitted on record the existence of an original casket?

VI. If the relic casket found at a lower stratum be related to the Buddha, to whom should the Peppe casket found at a higher stratum be related? How could the relics of one and the same individual be conserved in two casets belonging to the different periods?

VII. If, at any time, the stupa at the lower stratum be broken and the casket within be removed, where is the archaeological evidence of such operation in the form of pit line?

VIII. Under these circumstances of confounding confusion, the renowned archaeologist, J.F. Fleet, has advanced the view that the inscribed casket found by Peppe was not of the Buddha but of his kinsmen. In such a context, would not more concrete evidences be required to determine conclusively whether or not the Piprahawa Stupa is a Nirvana Stupa at all?

Reportedly some terracotta seals inscribed with Brahmi script belonging to six or seven centuries subsequent to the Mahaparinirvana of Lord Buddha have been unearthed during the excavation operation in Piprahawa. Such a find, it may be declared outright, is no decisive factor in the determination of the identity of a place. As such, there is no point for being elated at such a find. Any attempt at establishing the identity of Kapilavastu with Piprahawa on the evidence of terracotta seals issued for various purposes during a period as late as that of the Kushanas or through the technique of giving the nomenclature of a palace complex to a structure of purely monastic nature should be characterized as rank progaganda.

Terracotta seals, it must be remembered, are mere tokens of authority used in the transportation of merchandize from place to place. In many instances, pilgrims too have been the carriers. On the terracotta seals encountered at Piprahwa the Indian archaeologist claims the inscription of the legend: "Om Devputra Vihare Kapilavastu Bhikshu Sanghas." According to him, another set of seals found there bears the legend "Mahakapilavastu Bhikshu Sanghas." Either set of seals should indicate nothing more than the affiliation of certain viharas with the Bhikshu Association of the great city of Kapilavastu. The chance entrenchment of archaeological objects of such mobile character as terracotta seals should never be a clue to the identity of Kapilavastu.

By all accounts the great city of Kapilavastu was a very extensive and prosperous city. The location of such a city should not be suspected in a site like Piprahawa with a stupa, some monastic structures and a very modest heritage of antiquities. Indeed our quest should be in a site like that of Tilaurakot with such old fortification wall, extensive moat and civic structures so rich in archaeological heritage. In Piprahawa, on the other hand, any structure of civic character is conspicuous by its absence.

So far as the claim of Tilaurakot for the identification with Kapilavastu is concerned, there is no dearth of reliable and credence-worthy factors in its favour. That is the reason why the large majority of savant archaeologists all over the world have been consistently identifying Tilaurakot with Kapilavastu since the last eight decades. For that matter, the Indian archaeologist too has shown his awareness of the recognition of Tilaurakot as identical with Kapilavastu by the world archaeologists.

Legion are the evidences supporting the claims of Tilaurakot to be identified with the ancient city of Kapilavastu and among them the following are the more authoritative and conclusive:—accounts of Kapilavastu given by the Chinese travellers and those to be found in the Buddhistic literature; the relative distance between Kapilavastu and other places of Buddhistic importance; the location of Lumbini at the known distance and direction in relation to Tiraurakot; the geo-physical status of Tilaurakot; the location of Buddhist stupa and memorials within and around Tilaurakot as well as within the known distance from Tilaurakot; the known distance of Tilaurakot from the sites of the previous Buddhas; the old fortification wall and moat around

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Tilaurakot; the city gates at the four cardinal directions along the fortification wall of Tilaurakot; highly meaningful ruins and relics unearthed in the course of the excavations conducted by P.C. Mukerjee; last but not the least, finds brought to the surface in course of the explorations and research works conducted by the Department of Archaeology of H.M.G., during the last one decade.

It should never be forgotten that the accounts given by the Chinese travellers have been of invaluable help in explaining many knotty problems of history. It has been universally accepted that such accounts have been insrumental in the exploration and identification of the important places of pilgrimage in India including Sravasti, Kushinagar, Vaisali, Sanchi and Bodhgaya. The details given by Hiuen-Tsiang concerning Lumbini, the birth-place of Gautama Buddha, have been found to correspond faithfully to the obtaining reality. The River of Oil described by him is flowing on in Lumbini today under the local name of Telar-nadi. The Ashoka pillar, the stupa, the Mayadevi Temple and the ank are there exactly as he had depicted them to be. Even the fissure on the Ashoka pillar caused by a thunderbolt did not escape his keen observation. It was indeed thanks to the detailed account left by him that the identity of Lumbini was never exposed to doubt or distrust.

We should bear it in our mind that in between the pilgrimage of the two Chinese travellers there was a gap of hundreds of years. Travelling, as they did over an allien land under conditions of untold hardships, some differences of observation here and there should be but inevitable and therefore pardonable. It should behove our research scholars to be benefited by their observation without finding fault with them for some minor errors or divergence in their estimation of the direction or distance of certain places. But the Indian archaeologist seems to be of the view that the Chinese travellers are not dependable for the purpose of identification of Kapilavastu. Such a view shall not find endorsement at any quarter.

Lumbini today lies in the same direction in relation to Tilaurakot as it had lain in relation to Kapilavastu in the accounts of the Chinese travellers. Describing Kapilavastu, the Chinese travellers have said how it was surrounded by old walls with gates on four cardinal directions. They have also spoken of Viharas and stupas found in and around Kapilavastu. They have spoken of the proximity of Kapilavastu with the sites of the previous Buddhas. The details of Kapilavastu as found in the accounts of the Chinese travellers are relevant in reference to Tilaurakot today.

The Indian archaeologist in his feature article in *Dharmayug* has written about Lumbini thus: "Lumbini, the birth-place of Lord Buddha, lies in Nepal terai. Niglisagar is at a distance of fourteen miles from Lumbini, Kapilavastu was not very far away from these places". Thus even his own pronouncement lends supports to the view that Tilaurakot may be identifiable with the ancient city of Kapilavastu.

The excavations in Tilaurakot have further confirmed the grandeur and magnitude of the ancient city of Kapilavastu as described by Hiuen-Tsiang. Indeed the grandeur of the city complex unearthed in Tilaurakot should confirm the aptness of the place to be called Maha-Kapilavastu in days of yore.

Finds corresponding to the description of the Chinese travellers are to be found abundantly in and around Tilaurakot. On the other hand, no find of any real significance had yet been reported from the excavations in Piprahawa. It is, indeed, remarkable that the Chinese travellers who had been at pains to visit and describe the sites of Kanakamuni and Krakuchhanda Buddhas are silent about the Nirvana Stupa. Emperor Ashoka who had gone on pilgrimage to the birth-places of Sakyamuni Buddha and Kanakamuni Buddha was not known to have visited Piprahawa. The significance of these omissions should not be lost upon any zealot upholding the cause of Piprahawa to be the lost city of Kapilavastu.

The above consideration, together with the evidences of the Chinese travellers, Buddhist literature and the entire gamut of geo-physical and archaeological data, compulsively indicate the identification of Kapilavastu with Tilaurakot, and not with Piprahawa, as claimed by the Indian archaeologist. In this context the following few points too are worthy of consideration:

A. The city of ancient Kapilavastu was said to be situated on the bank of a river. This is borne out by copious passages in Buddhist annals. According to the *Dibyabadan*, Bhagirathi was the name of the river, on the bank of which Kapilavastu was situated. Today the river Banganga flows by Tilaurakot. No river is seen to flow anywhere near Piprahawa.

B. The geo-physical status of Tilaurakot too faithfully corresponds to that of Kapilāvastu as delineated in *Lalitaviastara* and other Buddhist annals. Tilaurakot today is located in the middle of a forest, lorded over by the snowy peaks of the Himalayas. Such is more or less the geo-physical status of Kapilavastu. The geo-physicial conditions of Piprahawa has nothing in common with the above.

C Lumbini, a beauteous grove of Sal trees, is described to lie in between Kapilavastu, the capital city of the Sakyas and Devadaha, the capital city of the Koliyas. Such is exactly the relative position of Tilaurakot in relation to Lumbini and Devadaha. On no account could Piprahawa claim to occupy such a relative position.

In the news-story under reference, the Indian archaeologist has made a tendentious representation of the archeological findings of Tilaurakot. When we take into account the stupas and other antiquities exposed in and around Tilaurakot in course of our excavations there, Tilaurakot should, of needs, be counted among the foremost places of Buddhistic importance. Only Kausambi, Vaisali and Sravasti can vie with Tilaurakot in respect of the category, type, number and standard of the antiquities unearthed. NBP, painted greyware potteries and thousands and thousands of antiquities of the Maurya, Sunga and Kushana period have already been excavated in and around Tilaurakot. Thus even on the basis of the available data we can legitimately claim to have collected relics and antiquities dating from the eight and seventh century B.C. down to the third century A.D.

Mrs. D. Mitra in her report on her very limited excavation of Tilaurakot in the year 1962 has, in clear terms, expressed the view that it should be right and proper to accept Tilaurakot as a city at least as old as the sixth century B.C. She even hinted at the possibility of its being still older. In his interview with the Times of India the said Indian archaeologist did not care to clarify these points in the interest of the promotion of his own prejudice.

The Indian archaeologist, it may be recalled, has been projecting his views on Tilkaurakot based only on the findings of the excavations of the year 1962. He should have known that in the year 1962 excavations were made only in a very limited area in Tilaurakot. Subsequently, during the last one decade, several excavations and intensive explorations have been conducted, to the findings of which references have already been made. The Indian archaeologist seems to be totally ignorant of the excavations conducted during the last one decade in Tilaurakot and its vicinity. It should be ridiculous for such an ignoramus to cherish the dream of exploring the lost city of Kapilavastu or of giving a verdict on Tilaurakot and Piprahawa. Such cheap propaganda stunt should be a breach of all norms of archaeological discipline.

In Tilaurakot we have unearthed thousands of coins including pre-Mauryan punch-marked coins. Beautiful terracotta figurines of the Maurya, Sunga and Kushana periods, hundreds and hundreds of civic and household goods, terracotta seal with inscriptions in Brahmi script, civic and monastic structures, stupas, extensive pathways, and so many other antiquities of great rarity have been unearthed in the course of the excavations in Tilaurakot and its surrounding areas. Compared to Tilaurakot what could Piprahawa boast of save and except of a few terracotta seals of the Kushana period and a couple of relic caskets whose claim to be related to Lord Buddha is still open to questions? Could any claim be yet advanced regarding the find of some rare antiquities appropriate to a city of Kapilavastu's magnificence? By now, the absence of such rarities has become anybody's guess. Such, indeed, is the reason why the Indian archaeologist could not discuss the point in any of his reports and press interviews.

Principles of archaeology forbid the acceptance of the truth of a conclusion arrived at from one lone or inadequate premise. For example, from one single fact that a Nepalese coin has been found in New Jersey in USA or Bodhgaya in India, we shall never be permitted to jump into any conclusion regarding the extent of Nepal's territorial jurisdiction. A valid conclusion in regard to such a position should be arrived at only after careful scrutiny of so many relative evidences. By the same tokens, Tilaurakot's claim to be identified with Kapilavastu are not based on evidences so lean, lone and limited as those of Piprahawa. Her claims are, as has been abundantly proved, fortified by relative evidences and comparative data.

As has been discussed above, the stupas, described to have been located within, without and around the old fortification wall of Kapilavastu in the travelogues of the Chinese pilgrims and Buddhistic annals and traditions have been unearthed within the periphery of Tilaurakot. The Indian archaeologist should have taken note of the fact that many stupas consecrated to the various events of the life of Lord Buddha have been found within, without and around Tilaurakot. Besides these stupas, the exploration team of the Department of Archaeology of H.M.G. discovered in the years 1973-74 important stupas in the vicinity of Tilaurakot, among which those at Derwa Pipra, Hardewa, Banskhora, Baluhawa and Sisniakot are more remarkable. Similarly, the stupa and the Ashok pillar at Gotihawa and the Ashoka pillar at Niglihawa, commemorating the renovation of the Kanakamuni Stupa there, are very significant, both from the archaeological stand point and as auxiliary evidence for the identification of the ancient city of Kapilavastu.

In his travelogue Hiuen-Tsiang had given an account of the place where the Sakya massacre had taken place. That place was not far removed from Tilaurakot. It could not be located anywhere near Piprahawa. Archaeologists are of the view that the quest of such a place should be made in the vicinity of Tilaurakot. P.C. Mukerjee and Dr. Fuhrer have identified the place with Sagarhawa. In the course of their excavation P.C. Mukerjee and Dr. Fuhrer spotted large number of stupas in the area.

The renowned archaeologist, Vincent Smith, too, happened to visit the place while the excavation work was in progress. He pinpointed a village called Sagar near Tilaurakot as the stage where the tragedy of Sakya massacre was enacted. Commenting on the seventeen stupas found there he hazarded the guess that they should contain relic caskets.

Annals of Buddhism abound with references to the destruction of Kapilavastu by Birudhaka and the subsequent flight of the Sakya. Fa-hien, who visited Kapilavastu in the fifth century A.D., found it a deserted place. Visiting there in the seventh century A.D. Hiuen-Tsiang was deeply moved to behold a mighty city reduced to a state of forlorn delapidation. The absence of any post-Kushana habitational stratum there bears a silent testimony to the truth of the devastation of Kapilavastu.

Based on all the foregoing evidences, both direct and indirect, archaeologists, since the last decade of the nineteenth century, have been of the view that Tilaurakot in the west Nepal terai is the ancient city of Kapilavastu. This has been further confirmed by the large-scale excavations conducted by the Department of Archaeology of H.M.G. during the last one decade.

All the available evidences and data indicate that, archaeologically speaking, Piprahwa belongs to a later period and is therefore a place of lesser archaeological interest. Archaeologist of the stature of Vincent Smith, P.C. Mukerjee, and Peppe in the course of their exploration and excavation could hit upon nothing more exciting than a few monuments of monastic character. Present excavation works being launched there in such earnestness have, reportedly, yielded no better results. Yet the Indian archaeologist would not hesitate to come out once in every while with the Slogan: LOST CITY OF KAPILAVASTU FOUND

Courtesy: Department of Archaeology,
His Majesty's Government, NEPAL.

APPENDIX II

KAPILAVASTU CONUNDRUM

BY

A.D.T.E. PERERA*

Kapilavastu is the name of the Kingdom of the Sakyas, the royal clan to which Prince Siddhartha, the Buddha to be, was born. Kapilavastu became a household name among the Budhists since it was the city with which Prince Siddhartha was associated for nearly 29 years.

The Kingdom took the name from the Capital city which was said to have been founded by the sons of Okkaka (Skt. Iksvaku) on the site of the hermitage of the sage Kapila within close range of the Himalayas. The Lumbini pleasance where the Buddha was born was near the city Kapilavastu. The adjoining territory of the Koliyas, a clan related to Sakyas, was separated by the river Rohini. It is likely that the Kingdom Kapilavastu formed one of the confederated Republics in North India in the sixth century B.C. King

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[1] The author of this book is grateful to Mr Acharya D.T.E. Perera for sending this article on 30th August, 1978, for publication. Acharya Perera is a graduate of Sri Lanka University, and has specialised in Oriental Art, Archaeology and Indological Studies. He was Assistant Editor of Encyclopadeia of Buddhism, and Asst. Editor of *Ceylon Daily News* and *Ceylon Observer*. He is also renowned as a leading exponent of Buddhist Art and Archaeology in Sri Lanka. He is at present doing his Ph. D. in Australian National University, Canberra, under the guidance of Prof. A.L. Basham.

Suddhodana, the father of the Buddha, was the head of this Republican State of Sakyas and Koliyas. The principal Mote Hall (Santhagharasala) of the city formed the centre for administrative and judicial functions of the city. The walls of the city were eighteen cubits high.

In one of his visits to Kapilavastu, the Buddha was successful in preventing a confrontation between the Sakyas and Koliyas, both his kinsmen, over the question of their sharing the water of river Rohini; another visit of note was that paid by the Buddha when Vidudhabha, the ruler of Kosala, chagrined by the insult of the Sakyas invaded Kapilavastu in order to take his revenge. Three times the Buddha interfered and prevented Vidudhabha from massacring the Sakyas, but the fourth time the Buddha, seeing the fate of the Sakyas, did not interfere.

From Kapilavastu lay a direct road to Vesali and through Kapilavastu passed the road taken by Bavari's disciple from Alaka to Savathi. After the Buddha's death a portion of the relics was claimed by the Sakyas of Kapilavastu and a shrine to hold them was erected in Kapilavastu.

Kapilavastu has been visited by several distinguished men in the past who have kept records of their visit to this holy place. Of them the most significant were Emperor Ashoka and the two Chinese itinerary monks, Fa-Hien and Hiuen-Tsiang.

In the semi-historical work '*Lalitavistara*' the visits of Ashoka Raja to sites like Lumbini, Gaya, Kapilavastu, etc., associated with Gautama Buddha's ministry, have been mentioned. These statements have been authenticated further by the Chinese itineraries and also by the presence of lithic pillars installed by Emperor Ashoka himself at these sites to mark his visits.

But with the passage of time the exact location of Kapilavastu was lost track of and especially after the mediaeval periods these ancient Buddhist sites in Northern India were allowed to be covered by jungle terrain when the seats of administration in that part of the sub-continent were dismantled after Muslim conquests. It was only in the last quarter of the previous century that attempts have been made especially by historians and antiquaries to rediscover these sites. Although related sites like Lumbini, Buddhagaya, Rajagraha, Savatthi were rediscovered without making much allowance from doubt, the location of the site of Kapilavastu has been problematic to the antiquary on account of the dearth of archaeological data.

At the end of the previous century (1898) there were certain attempts made by scholars like Vincent Smith, P.C. Mukerjee, Rhys Davids, etc. towards identifying the lost city Kaptlavastu on the discovery of artifacts and archaeological remains that are not, however, directly dealing with the Kapilavastu site. The discovery of incription on relic caskets and Ashoka pillars referring to sites associated with Kapilavastu enabled the scholars to narrow their area of search for this lost city within a specific territory.

But within this area, too, which covers nearly several hundred miles in circumference, the exact siting of an ancient city that would equate with the description given in texts of Kapilavastu, has been most problematic to scholars. This is the region centring Lumbini in the Nepalese and the North-Indian terrain in a modern map.

The discovery of the Ashoka pillar at Rummindei in the Nepalese territory has proved beyond doubt that the Buddha's birth place Lumbini was at Rummindei. The discovery of a relic casket at Piprava close to Rummindei, but in the Indian territory, from a ruined stupa with an inscription on the lid of the casket referring to the sacred Corporeal remains of Sakyamuni Buddha, enabled the scholars to locate the *Nirvana* stupa of the Sakyamuni Buddha erected by his kinsmen the Sakyas, but still the exact location of the city of the Sakyas proved problematic.

The city of Kapilavastu has been visited by Fa-hien (5th century) and Hiuen-Tsiang (7th century), the two Chinese monks who included sacred Buddhist sites in India in their itinerary. They have also kept records of the site Kapilavastu as seen by them.

If not for a few discrepancies in their description of the distance of the Kapilavastu city from other close by sites, both these travellers agree with each other in regard to the general description of the Kapilavastu city and the terrain travelled by them within the Kingdom of Kapilavastu.

Depending on the few discrepancies some scholars have tried to locate two places as the possible site of the lost city Kapilavastu. The controversy was seemingly begun by Vincent Smith and followed up by Rhys Davids, who believed that the two Chinese monks have been shown by their Indian guides two different sites as that of Kapilavastu. Their belief was based primarily on the difference in the distance each traveller gives from Kapilavastu to the Lumbini garden.

Fa-hien—Places 50 *li* west of Lumbini while *Hiuen-Tsiang* having tarried at *Sarakupa* (arrow-well) which is 30 li south-east Kapilavastu, proceeds towards *Lumbini* which is 80 to 90 li north-east from Sarakupa. V.A. Smith observes this fact as follows: "Hiuen-Tsiang states that the Lumbini garden was 80 to 90 li or about 16 miles in a north-easterly direction from the arrow well, which was 30 li south-east from Kapilavastu. The necessary inference is that his Kapilavastu lay some 15 or 16 miles in a westerly direction from our fixed point, the Lumbini garden.

"Fa-Hien, though mentioning that the Arrow-well was 30 li south-east of Kapilavastu, does not take bearings from the well. He travelled through the town of Konagamana some five miles eastwards to Kapilavastu and thence 50 li or some 9 miles eastward to the fixed point, the Lumbini garden".

(P.C. Mukerjee, *A Report on a tour of exploration of the antiquities of Kapilavastu Tarai of Nepal*, Calcutta, 1901, reprinted Delhi 1969, prefactory note by V.A. Smith, pp. 8-9).

Smith further continues—"Let the reader now take a pair of compasses with Rummindei as a centre and describe to the west an arc with 9 miles for 50 li radius. That arc will cut the group of ruins near Piprawa and will not intersect any other ruins *prima facie*. Therefore, Piprawa is the Kapilavastu of Fa-Hien,—If the reader again takes up the compasses and in accordance with Hiuen-Tsiang's indication, describes an arc on the map of 14 miles radius (15 or 16 by road), he will find that the arc cuts through *Tilaurakot* which is the central part of a great mass of ruins extending for miles. Prima facie, then, the *Tilaurakot* group of ruins is the Kapilavastu of *Hiuen-Tsiang*," op. cit. 10, Prefactory note).

On this hypothetical rendering of Vincent Smith, followed by few other scholars, some antiquaries thought there were two Kapilavastu cities. One the ancient and the original one; and the other the latter one founded after the first Kapilavastu was destroyed by Vidudhabha, the son of King Prasenjit of Kosala.

This belief of the existence of two Krpilavastu cities is much untenable because, if not for the few discrepancies, the *two* descriptions of Kapilavastu as recorded by Fa-Hien and Hiuen-Tsiang tally well with each other.

According to both pilgrims, Kapilavastu lies very much equidistant from Savatthi, the ancient capital of *Kosala*. That is Fa-Hien had travelled about 13 yojanas south-east from Savatthi to reach Kapilavastu while Hiuen-Tsiang has covered 500 li south-east from Savatthi to Kapilavastu (S. Beal *Chinese accounts of India*, Calcutta, 1957, Reprinted Vol. I p. 29 and Vol. 3 pp. 268 ff.)

Both the pilgrims have visited important places within Kapilavastu and the descriptions given by them of these sites too are not very much different from each other. These sites of importance are the stupa-sites of the previous Buddhas Kakusanda and Konagamana, the site of the *Sarakupa* (or arrow well), the stupas erected to commemorate the Sakya princes massacred by Vidudhabha, the temple of the primary deity of the Sakya clan, the place where Mahaprajapati Gotami offered the Buddha a worthy *civara*, etc. Hence it is very unlikely that the city visited by Hiuen-Tsiang in the 7th century is different from that visited by Fa-Hien in the 5th century.

An attempt to locate the lost city Kapilavastu was undertaken by the archaeologist P.C. Mukerjee on the instructions of V.A. Smith in the year 1899 and the published report of this investigation convinces any student of archaeology or history that Mukerjee has made a very thorough and dispassionate investigation into available facts and archaeological data before arriving at his conclusion that Kapilavastu lies about 14 to 15 miles due north-west of Lumbini, covering the area presently occupied by such townships like *Tilaurakot*, *Sri Nagar*, *Nigliva*, *Bikuli*, *Sagarwa*, *Citradei* and adjoining the river Banganga in the Terai district of Nepal.

However, the discovery of the inscribed relic casket at Piprava referring to the sacret Corporeal Relics of the Blessed One Sakyamuni Buddha interred by his Sakya kinsmen, headed by one Chieftain named *Sukiti*, to quote... "*Iyam Salila Nidhane Budasa Bhagavati, Sakiyanam Sukiti Batinam Sabhaginikanam, Saputadalanam*," has been taken up by some scholars as a positive claim to identify the very site where this relic casket was founded enshrined in a stupa, as the location of the lost city Kapilavastu.

Strangely enough, recent investigations undertaken by some Indian archaeologists at this site with the primary intention of locating Kapilavastu at Piprava have yielded some good results. They have discovered within closely ruined structures, believed to be a monastic complex, some incriptions referring to the Bhikkhu order of Kapilavastu—the legend was found inscribed on Terracotta sealings and a pot-sherd, one of them reads "*Om Devaputra Vihare Kapilavastu Bhikkhu Sanghas*" and another "*Maha Kapilaavastu Bhikku Sanghas*" (see K.M. Srivastava, Kapilavastu in Basti District, U.P. (Nagpur), 1978.—3. pl. V. A and B.

Depending primarily on these inscriptional evidence the archaeologists who excavated a new Piprawa stupa site in recent times (between 1971-73) have come to the conclusion that Piprawa is undoubtedly the lost city Kapilavastu.

However, the way the recent archaeologists have described their method of progressing excavation with the intention of identifying Kapilavastu at Piprava does not conform very much to scientific archaeological research. To quote the very words of the archaeologist, "though the caskets were considered to be a substantial evidence to prove the location of Kapilavastu, the final stamp needed an inscriptional evidence". Excavation was therefore resumed in 1973 with the primary objective of finding incriptions with the legend Kapilavastu. The crucial moment came when the excavation in the majestic eastern monastery (Plate II) was in progress. Terracotta sealings, more than thirty in number, were collected from a depth rangign between 1.05

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and 1.75 meters" (K.M. Srivastava, op.cit., p. 3). The above description appears as if the archaeologists have derived through premonition that they would strike upon objects bearing inscriptions to substantiate their thesis. Hence much credence could not be given to such discoveries unless they are subjected to a thorough scientific analysis to determine their antiquity because enthusiasm has led to the manufacture of fakes by unscrupulous people at other places of archaeological excavation (*e.g.* one such instance is the casket containing Sacred Corporeal Relics of Sariputta and Mahamoggallane with the early Brahmi script inscription supposed to have been discovered at a place known as *Buddhaangala*, in South Sri Lanka, (see A.D.T.E. Perera Two Recently Excavated Archaeological Discoveries in Sri Lanka—Facts or Fakes, *Sun* Independent Newspapers of Ceylon Limited, Colombo, 19th December, 1972, p. 5)

Despite these claims of the Indian archaeologists, headed by K.M. Srivastava, the Superintending archaeologist, who conducted excavations at Piprava, the Indian authorities themselves are still hesitant to give credence to the location of Kapilavastu at Piprava. It is recorded in a recognised Indian Journal—"The probe is on and yet the claim for recognition of the ancient township of Tilaurakot in Taulihawa district of Nepal, excavated by P.C. Mukerjee in 1899. Dr. (Mrs.) Debala Mitra of the Archaeological Survey of India in 1961, and the Deptt. of Archaeology of the Government of Nepal, from 1966 onwards continues to be accepted (*Indian and Foreign Review*, Vol. 13 No. 23, 15th September 1976, p. 19).

It has now, more or less, become a tug-of-war between Nepal and Indian archaeologists to locate the city, Kapilavastu within their respective territories.

The best claim for the Indian archaeologists who excavated recently at Piprava is the discovery of terracotta seals and the lid of a clay pot with the inscribed legends mentioned above referring to the fraternity of Kapilavastu eremites. This alone, however, will not be sufficient because similar inscriptional references to monks of other fraternities have been discovered at places far away from their place of origin *e.g.* the reference to the brotherhood of Sinhala monks—*Sihalagane*—in such distant places like Buddhagaya, Nagarjunikonda, Burma, Siam and even in the Ratubaka plateau in Java. Therefore the epigraphic reference to the presence of Kapilavastu monks in a monastic establishment, however ancient it may be, alone would not be taken for granted as conclusive evidence for the identification of that particular place with the Kapilavastu city.

The fact that the original Kapilavastu city was destroyed by Vidudhabha alone is adequate to believe that the Sakyas have been scattered within their own kingdom during the very day of the Buddha and their later strongholds were founded not necessarily on the very place razed to the ground by a ruthless enemy.

On such grounds *Piprawa* could be better identified as the site selected by later Sakyas as a more suitable place within their kingdom to found a shrine to commemorate their great Kinsman, the Buddha.

Furthermore, some of the arguments put forward by the recent archaeologists, keen on identifying Piprahawa with *Kapilavastu* are far too shallow, and even erroneous. This could be best exemplified by the misrepresentation of facts involving a great authority-the late V.A. Smith, who pioneered in the quest for Kapilavastu.

To the inquiry as to why the two Chinese pilgrims, Fa-Hien and Hiuen-Tsiang, who have recorded every detail of the city of Kapilavastu were silent in regard to a stupa that has been founded to enshrine the sacred Relics of the Buddha given over to his kinsmen Sakyas—the scholar who wished to identify *Piprahawa* with Kapilavastu, namely K.M. Srivastava makes a very drastic statement which is far from the truth—"The question No.: 22, the Chinese travellers are silent on the Nirvana Stupa, answer No.: 22—they are not silent on the Nirvana stupa. Hiuen-Tsang gives the position of Nirvana stupa in relation to the town of Kapilavastu. Further, their silence, if at all, is not going to help in identifying Tilaurakot as Kapilvastu," (K.M. Srivastava op. cit., p. 11).

This seems that the recent investigator, who is keen on identifying Piprawa with Kapilavastu, has rushed into conclusions without being careful to check facts.

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It is correct to say that none of the two Chinese pilgrim monks has made any reference to the Nirvana stupa at Kapilavastu. Had there been a monument of such significance, surely they would not have hesitated to document it in their itineraries. This fact requires no better justification than the observation of the great authority Vincent Smith who puts it thus: "It is very odd, as Mr. Watters has observed, that neither of the Chinese pilgrims makes the least allusion to the stupa erected by the Sakyas of Kapilavastu over the cremation relics of Gautama. Even Fa-Hien who was taught to regard Piprawa as Kapilavastu was not shown this important monument. I cannot offer any plausible explanation of the omission which is the more strange because Fa-Hien in his account of Kusinagara alludes to the legend of the division of the relics" (P.C. Mukerjee op. cit, prefactory note p. 17).

The positive evidences enable to locate the shrine built by the Sakyas to enshrine their portion of Buddha relics at Piprawa, and the discovery of terracotta sealings with the legend referring to Kapilavastu brotherhood of monks need not necessarily be taken as substantial grounds to argue for the siting of Kapilavastu at Piprawa.

It is reasonable to conjecture that the Sakya Kingdom had covered a large territory and the post-Vidudhabha Sakyas have preferred to build their monument to commemorate their great kinsman not within a destroyed city but in a better and a safer place within the Sakya territory. Hence it is not difficult to locate Piprawa as the site selected for this purpose by the later Sakyas.

Thus it could be seen that the identification of Kapilavastu with Piprawa stands on weak grounds and the attention of the antiquary is again focused on other possible sites. Of all the other possible sites the one that had been investigated by Mukerjee bears enough testimony to be linked with the lost city Kapilavastu. Hence a fresh investigation of Mukerjee's finds needs attention of all those interested in identifying the location of Kapilavastu. Mukerjee's tentative identification of Tilaurakot and its periphery as the city of Suddhodhana, the father of the Buddha, has been disputed by those who rushed to shift the location from Nepal to India (at Piprawa). In their haste they have done lot of injustice to the painstaking efforts of their predecessors. Despite the fact that innumerable archaeological and other evidence were marshalled by Mukerjee to substantiate his thesis, these recent archaeologists who worked at Piprahawa were far from truth in their remark: "It has already been stated that the excavations at Tilaurakot have not yielded a single tangible evidence so far to establish the identity with Kapilavastu". (K.M. Srivastava, op. cit., p. 12, answer to question 32).

Mukerjee, in addition to his judicious display of scholarly arguments based on historical and literary data, has also brought to light innumerable archaeological materials from Tilaurakot and its surroundings before substantiating his thesis for the identification of Kapilavastu at this site.

The ruins at *Taulihawa*, where at the time of his exploration situated the great Tauliswara Mahadeva temple, has been identified by him as the possible site of the pre-Buddhist chaitya which was the hallowed fane of the Sakyas. It was at this shrine that the infant Siddhartha was brought and presented before the god on the way from Lumbini to Kapilavastu. This shrine has been visited by Fa-hien and Hiuen-Tsiang, and ancient texts too refer to it. A marble plaque at Amaravati, too, illustrates this shrine of the genius Sakyavardhana (See P.C. Mukerjee op. cit., p. 18f; see also D. Barret, *Sculptures from Amaravati in the British Museum*, London 1954 Pl. VII, A.K. Coomaraswamy, *Yaksas* Vol. I, Pl. 20).

At the time of Mukerjee's investigations it has been converted to a fane of the God Mahadeva.

At Tilaurakot, extensive city walls in ruins have been unearthed by Mukerjee which were the remains of an ancient fortification (op. cit., p. 19f) close by to the modern temple of *Samai Mai*. Mukerjee has unearthed several extensive layers of early occupation which he has preferred to call the palace site (op. cit., p. 20). Several structures including the possible stupa site of the sage *Asita*, referred to by the Chinese pilgrims too, have been unearthed by Mukerjee. Remains of large buildings and stupas are spread

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all over in this locality according to Mukerjee's excavations (see op. cit., p. 21, plates III, IV).

Further remains were unearthed by him on the other side of the river *Banganga*, which flows close to Tilaurakot and which has been identified by him as the same river referred to in ancient texts by the name *Bhagirathi* which was associated with the city Kapilavastu. This part on the opposite bank, known as *Citra Dei* too has yielded innumerable archaeological remains including a beautiful brick-built plinth, which had once formed part of a great shrine (op. cit., pp. 23-24 and plates V, VI, VII Fig. I).

At the site known as Sagarhawa, about two miles north of Tilaurakot, Mukerjee has unearthed some valuable stupa remains including relic caskets (op. cit., pp. 25, 28 and plates VIII, IX, X, XI, XI a, XII, XII a, XIII). Mukerjee laments that much damage and destruction have been done to these objects and sites of archaeological importance by his predecessor, Dr. Fuhrer, who was responsible for much unscientific excavation of archaeological sites before Mukerjee took up, but he was, however, removed from office after a forgery by him was discovered referring to a stupa at Niglihawa.

The most valuable archaeological discovery here at *Sagarhawa*, since the remains of several small stupas numbering as many as seventeen which have yielded several objects including relic caskets. The general opinion of the archaeologists is that these Sagarhawa stupas represent the site where the remains of the Sakya chieftains massacred by Vidhudhabha were enshrined. The layer on which the relic caskets were buried was covered with bricks, on which were incised the figures of weapons with a central brick which has a figure of a eight-petalled flower.

This site corresponds well with the Chinese pilgrim Hiuen-Tsiang's location of the place of massacre or battlefield lying several *li* north-west of the city (see *Beal Chinese Accounts of India*, Indian edition, Calcutta, 1958, Vol. 3 p. 273. See also Mukerjee, op. cit., p. 28). The marking of weapons like battle axes, spear-heads, bows, swords on the bricks that cover the reliquary of these stupas may have been necessitated to indicate that the stupas were built to commemorate the warriors who died in the battle. The flower design on the middle brick may even represent the clan "*Sakyas*" which name has been derived, according to some legends, from the *Saka* tree (See Mukerjee, op. cit., p. 6 See also plates XI, XI a, XII, XII a, XIII).

It is most unjustifiable for the recent archaeologists to have pronounced that *Tilaurakot* has not yielded a single tangible evidence so far to establish the identity with Kapilavastu, despite so much archaeological evidence that have been brought to light through scientific excavations by the earlier archaeologists.

Another site of importance associated with Tilaurakot of Nepal is the *nigali* village about a mile and half east of Sagarhawa. It was here that the archaeologists have discovered the famous Ashokan lithic column referred to as the Niglihawa pillar bearing an inscription which accounts for the presence of Konagamana (*viz.*, Kanakamuni) Buddha's stupa there. Both Mukerjee and V.A. Smith and even later scholars believe that this pillar was not *in situ* at the time of discovery. But they all admit that such a titanic lithic block could not have been removed hundreds of miles away from its original site. Hence Vincent Smith tries to locate its original situation either at *Sisania* or *Palta-Devi*, the two sites which were a few miles away from *Tilaurakot* (See Mukerjee op. cit., prefactory note p. 13). But Mukerjee's placing of the original site of Konagamana Buddha's stupa in the village *Araurakot*, close to Nigliva is more justifiable (op. cit. p. 56).

This same pillar also bears Tibetan inscriptions which prove the visit of the Western Malla King Sri Ripu Malla, to the site of Kapilavastu on pilgrimage in 1234 corresponding to 1312 A.D. (But see K.M. Srivastava, op. cit., p. 14, and answer to question No. 40- the fact that King Ripu Malla of Nag dynasty, who ruled over one of the two States which flourished from the eleventh to the fifteenth century in the *Karnali* region of *Nepal* with the present village of *Dullu* as his capital, visited *Lumbini* and *Niglihawa* in the year 1312, proves that up to that time Kapilavastu was a well known place of pilgrimage and retained its glory—*Answer*. The above statement does not make a mention of Kapilavastu. In what way Ripu Malla's visit to Lumbini and Niglihawa is connected with Kapilavastu is not intelligible).

The argument of K.M. Srivastava in disputing the visit of Ripu Malla to Kapilavastu is extremely weak. If the Niglihawa pillar indicates beyond any doubt that it was the one erected by Emperor Ashoka to commemorate his visit to the site of Konagamana Buddha's stupa, which is in close proximity to Kapilavastu, the inscription of Ripu Malla on the same pillar in the 14th century A.D. proves that he too has visited the same site and that even in the 14th century the Malla Kings of Nepal considered that the site of the Niglihawa pillar within Kapilavastu as worthy enough for a pilgrimage.

At the place called Gotihawa, four miles south west of *Tilaurakot*, too, remains of a large brick stupa and fragments of an Ashoka pillar were found. Discoveries within the core of the stupa include a large number of bones which did not appear to have belonged to man (P.C. Mukerjee, op. cit., p. 32, 55). Mukerjee identifies this site as that of Kakusanda (San Krakuchhanda) Buddhist's stupa mentioned by Chinese pilgrims (Hiuen-Tsiang-50 li to the south of Kapilavastu, Fa-Hien—one yojana to the south of Konagamana's stupa) and also supposed to have been a site visited by Ashoka, who had erected a lithic pillar to commemorate his visit there. (S. Beal, op., cit. Vol. 3, p. 272 and Vol. I, p. 29).

Mukerjee says in regard to the finds at Gotihawa "The pillar might attest the Nirvana stupa of Krakuchhanda which I traced and Major Waddel dug and found a large number of bones, consisting of teeth, thigh bones, etc. They appeared as belonging more to beasts than to men, and it seems very possible that, when long after the death of the Saint, the Buddha lore degenerated into legends, and fables grew into myths, some Bhikshus, long before the visit of the Chinese pilgrims, committed as they say "pious frauds", by burrying some bones of cattle and extolling them as "Saririkas" of Krakuchhanda and built a stupa over them" (P.C. Mukerjee, op. cit. p. 55).

After Gotihawa other sites like *Lori Kudan, Sisania* in the Nepalese Tarai region, have been excavated by Mukerjee with valuable results.

After completing a thorough investigation of the possible sites for the location of Kapilavastu, Mukerjee sums up his observations (op. cit., Chapt. VI, pp. 48, 58) and comes to the conclusion with reasonable arguments that Tilaurakot is the most suitable site that could be identified with Kapilavastu.

His observations have been followed for more than seven decades by almost all antiquaries and historians in locating Kapilavastu at Tilaurakot until the recent attempts by the Indian archaeologists headed by K.M. Srivastava attracted the attention of the scholars to Piprawa by his discoveries of clay tablets with the inscription *Kapilavastu.*

Judging by the available archaeological materials it is more justifiable to locate the city Kapilavastu at Tilaurakot than at Piprawa (S.V.) Mukerjee comments, after a detailed analysis of his discoveries—"It could thus be seen that no other ancient site has so much claim on the identification of Kapilavastu as *Tilaura* as being situated in the right position and fulfilling all other conditions". We are constrained to add that as far as the available archaeological material and literary evidence are concerned, it would be safer to identify Tilaurakot in Nepal as the main citadel *Kapilavastu.* The other site *Piprawa* with its ancient stupa enshrining the sacred Saririkas of the Buddha Gautama, in India could be the location chosen by the fallen Sakyas as a suitable and safe place to erect a monument to perpetuate the memory of their great kinsman Sakyamuni Gautama, the Buddha, within near Kingdom.

The terracotta seals discovered at Piprawa do not prove anything other than that this was an important monastic complex within the Kingdom of Kapilavastu, occupied by the monks of Kapilavastu fraternity.

More recent diggings at Tilaurakot have yielded ancient remains and object of archaeological value that could belong to early centuries before the present era. (See, *Tilaurakot, the ancient city of Kapilavastu*, Buddha Jayanthi Celebration Committee Govt. of Nepal publication.)

Note: It is not justifiable to believe that Fa-hien was taught to regard *Piprawa* as *Kapilavastu* on the mere surmise that the distance between Lumbini and Kapilavastu as given by this pilgrim tallies with the distance between Piprawa and Rummindei, because the conversion of Chinese "li" or *yojana* into present measurements given by a traveller who had to cover a distance infested with jungle and other hardship could fall short of exactness.

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ILLUSTRATION OF ANTIQUITIES

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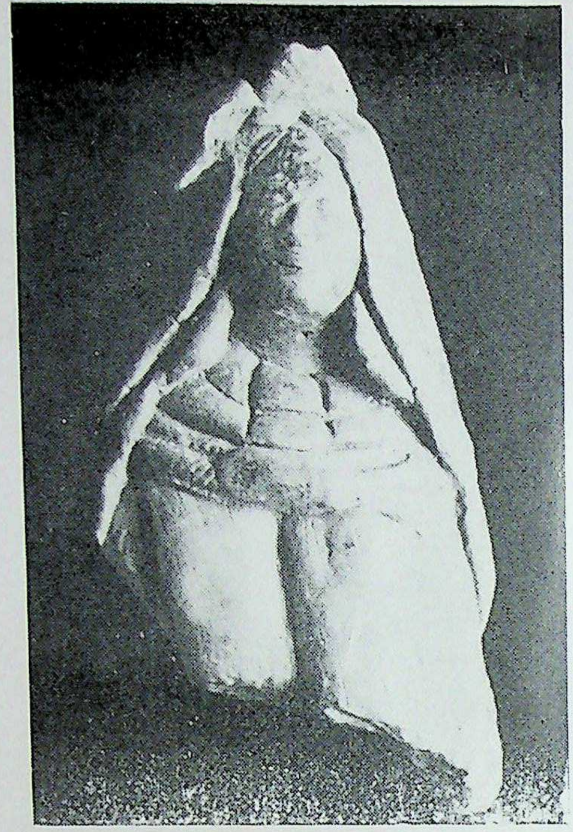
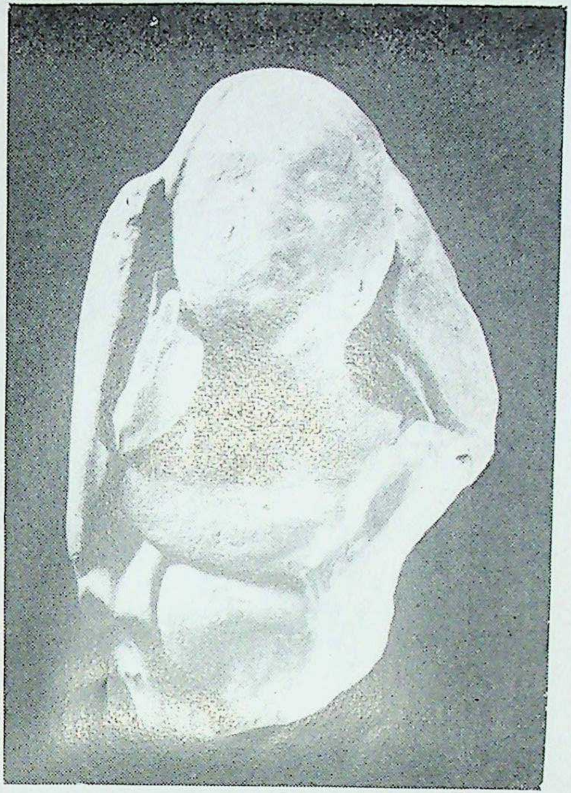
Their Majesties The King and Queen Inspecting the Archaeological Remains at Tilaurakot



Terracotta Figurine Pre-Mauryan
Period from Tilaurakot



Terracotta Figurine Pre-Mauryan
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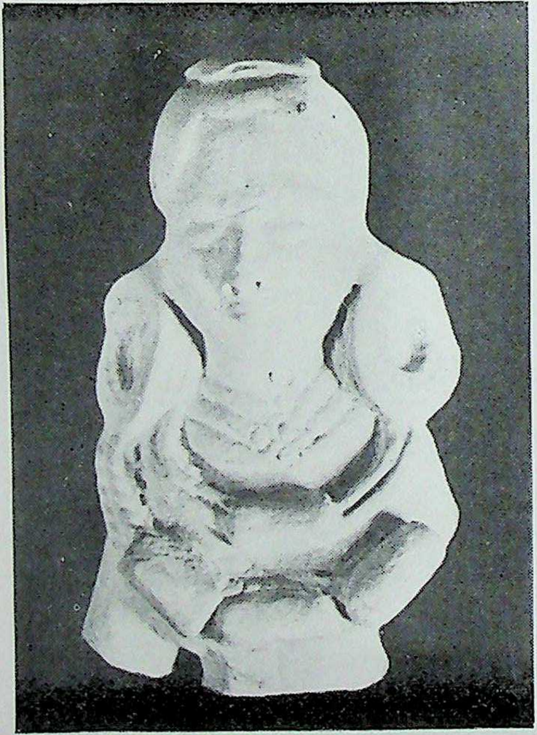
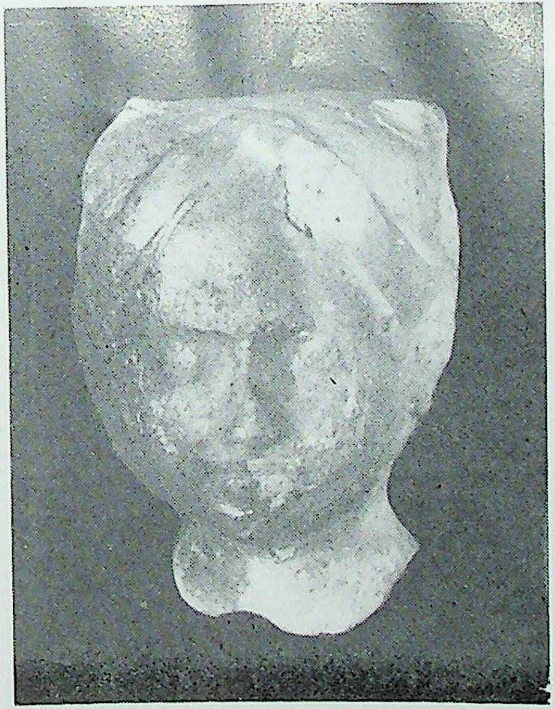
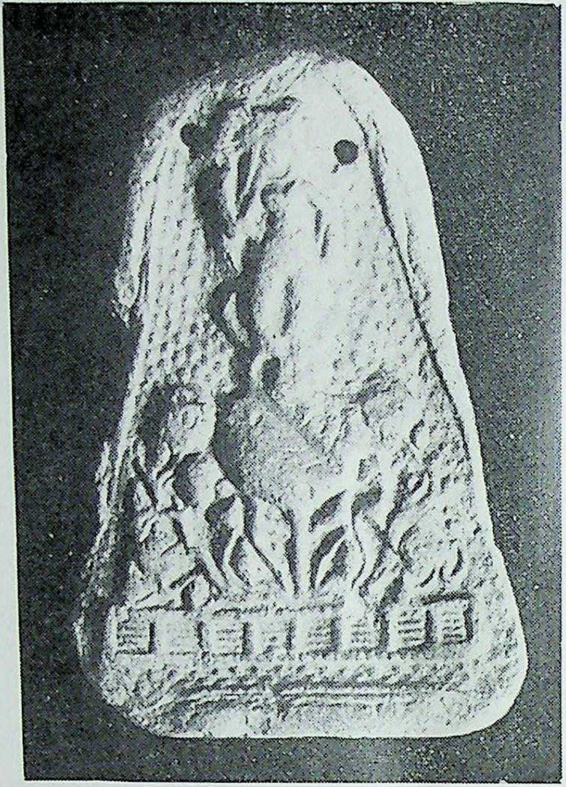


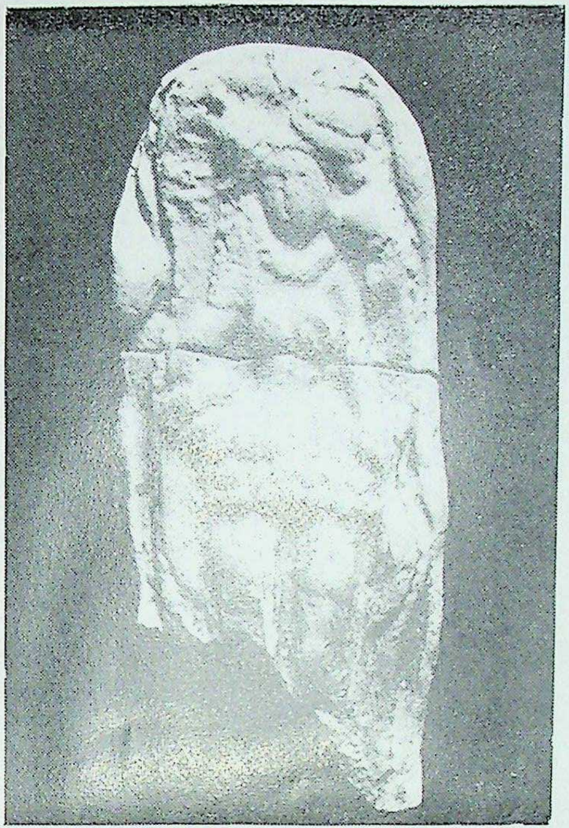
Terracotta Figurine Maurya Period from Tilaurakot



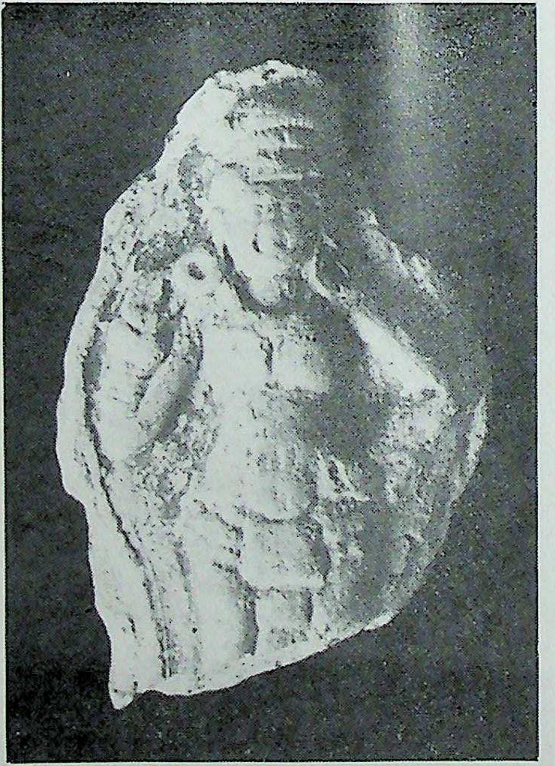
Boy's Head Mauryan: Period from Tilaurakot



Terracotta Plaque of Sri Devi from Tilaurakot
(Sunga Period)

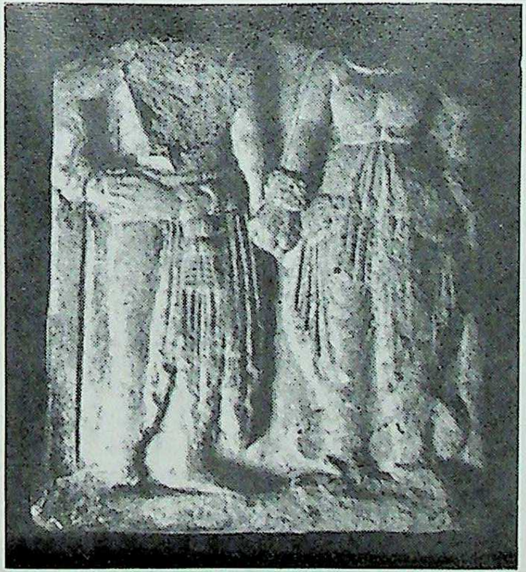


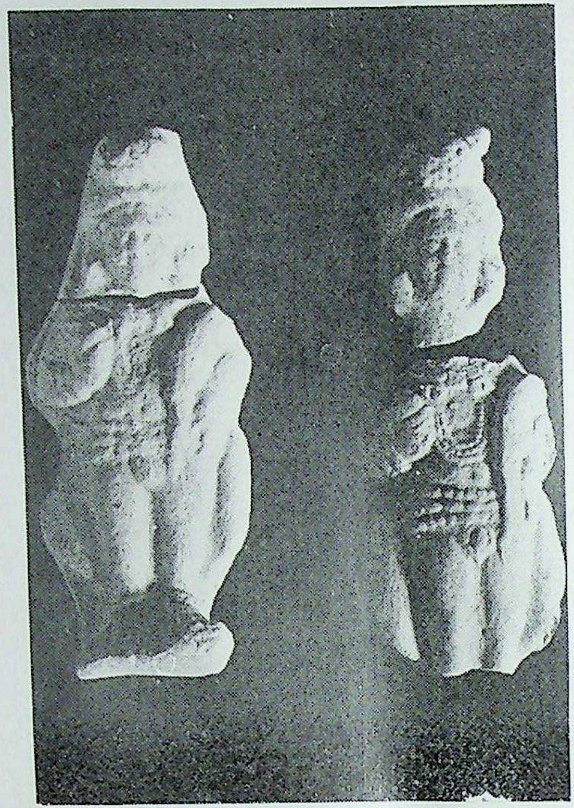
Terracotta Plaque of Mother Goddess from
Tilaurakot (Sunga Period)



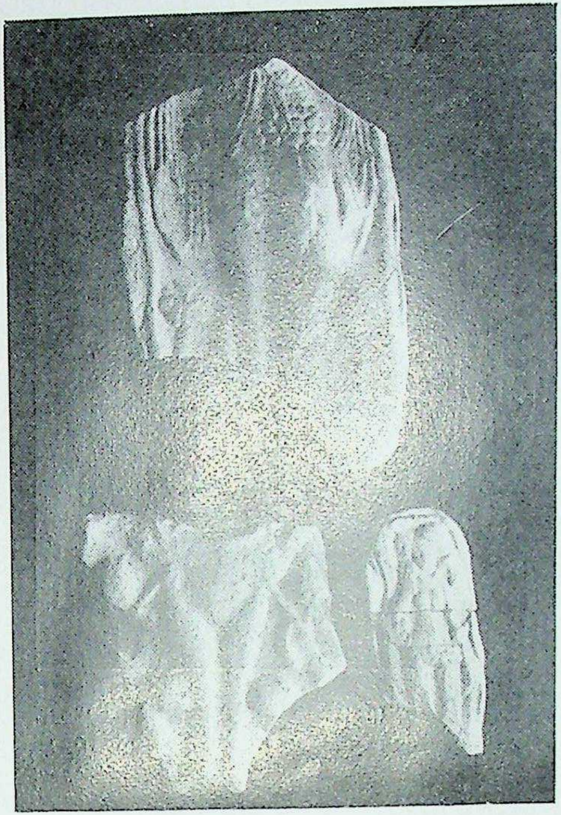
Terracotta Plaque of Mother Goddess from Tilaurakot (Sunga Period)

Terracotta Plaque of Royal Couple from Tilaurakot (Sunga Period)

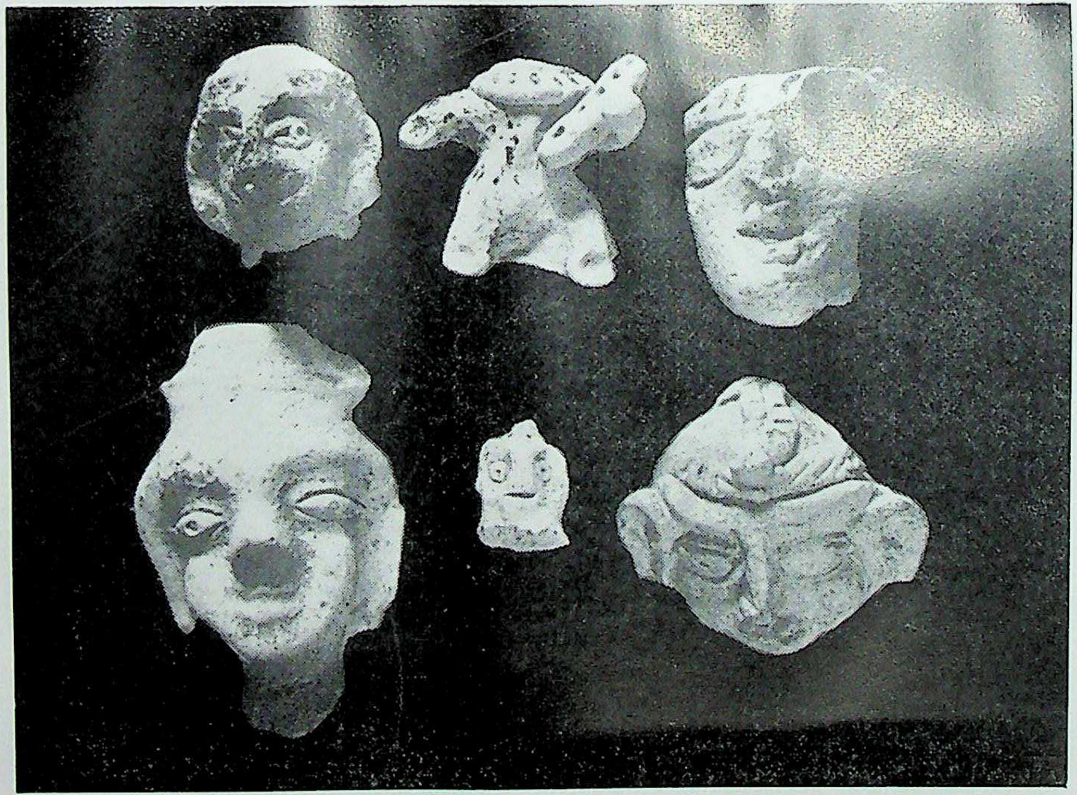




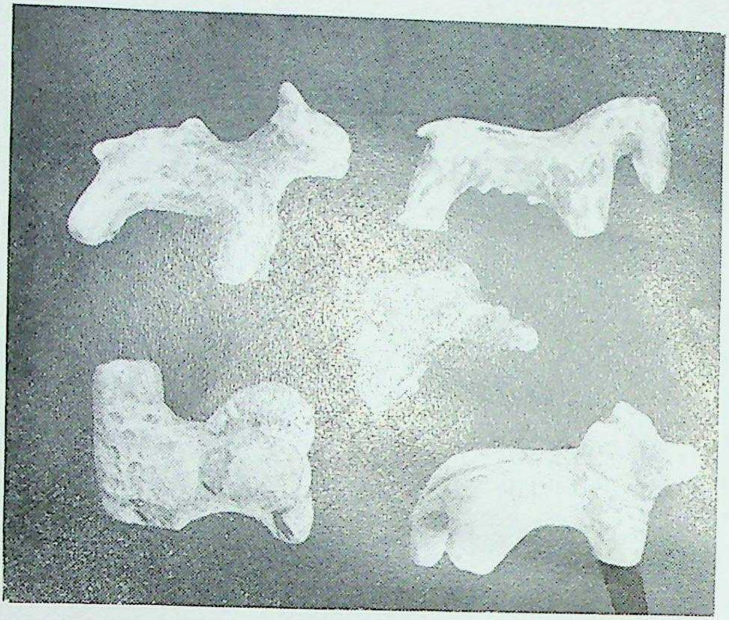
Boy with Parrot from Tilaurakot
(Sunga Period)



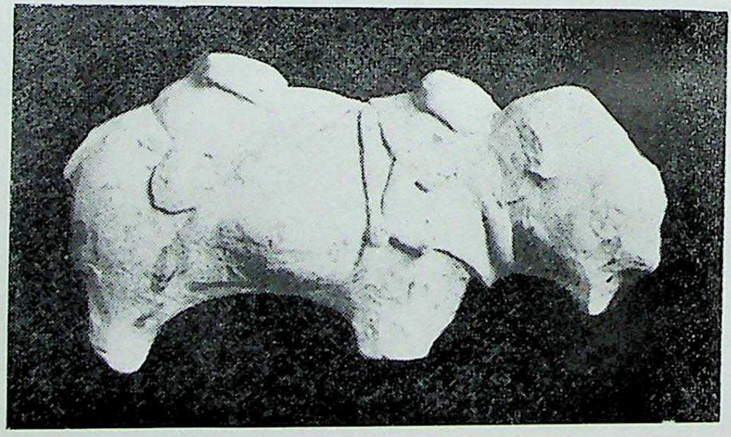
Three Fragments of Mother Goddess
from Tilaurakot (Sunga Period)



Terracotta Heads from Tilaurakot (Kushana Period)



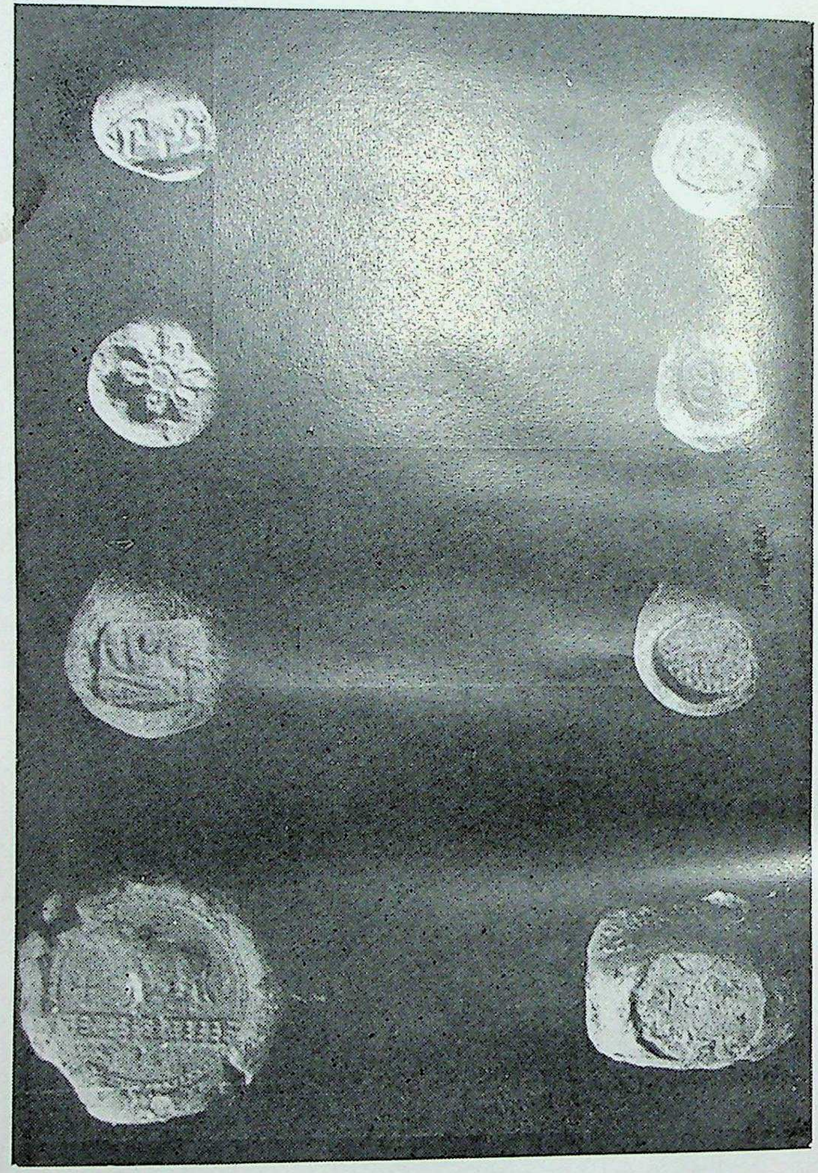
Animal Figurines from Tilaurakot (Maurya and Sunga Period)



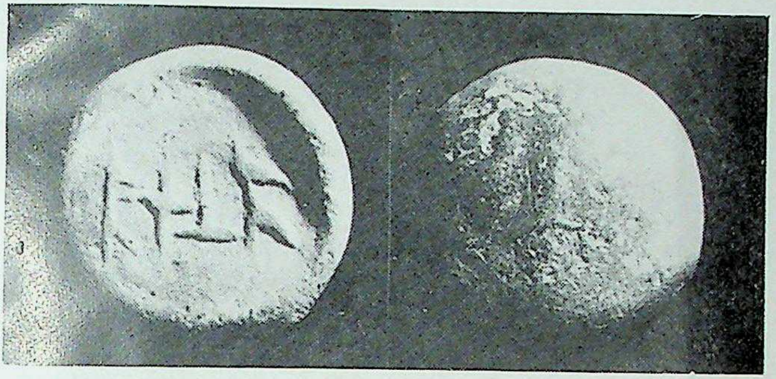
Terracotta Elephant from Tilaurakot (Maurya Period)

Terracotta Sealing with Buddha Head

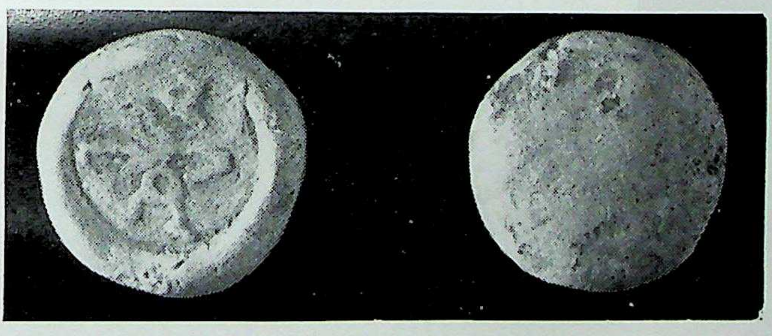
Terracotta Animals from Tilaurakot (Kushana Period)



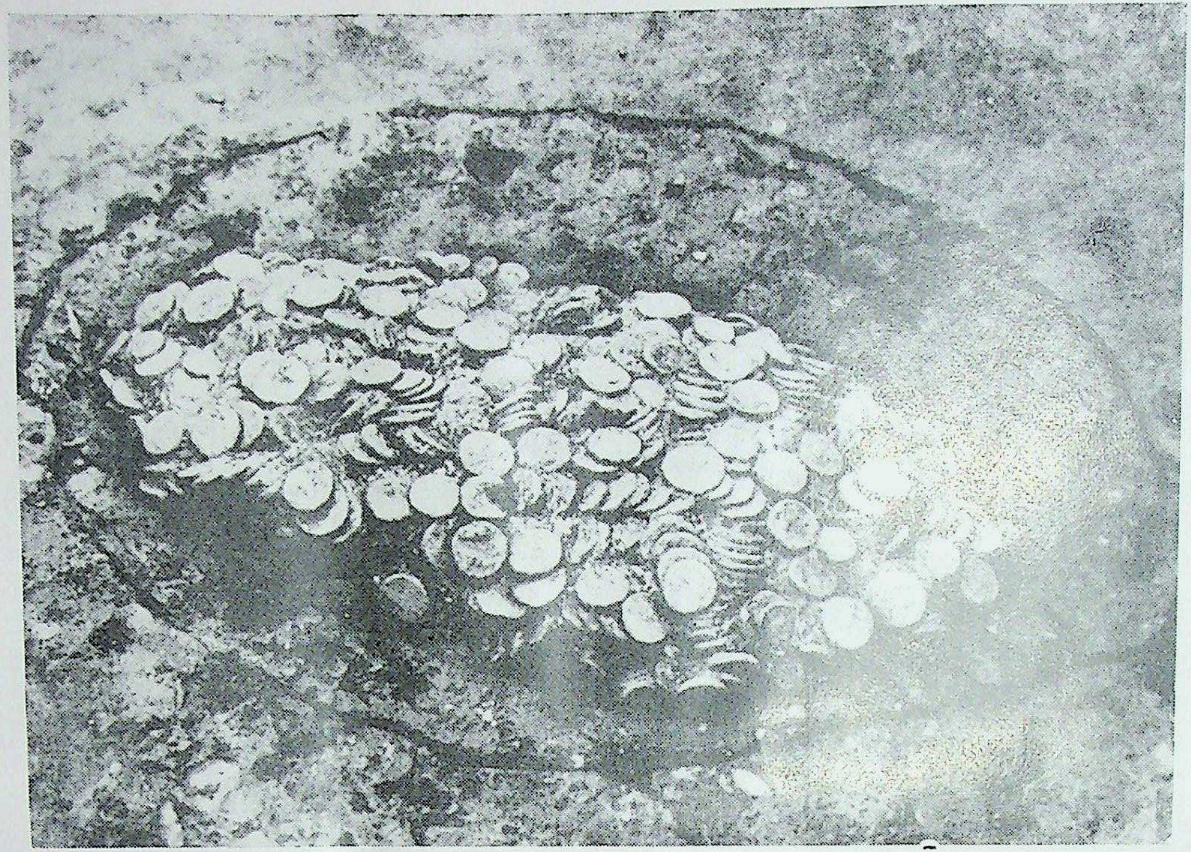
Terracotta Sealings and Tokens from Tilaurakot



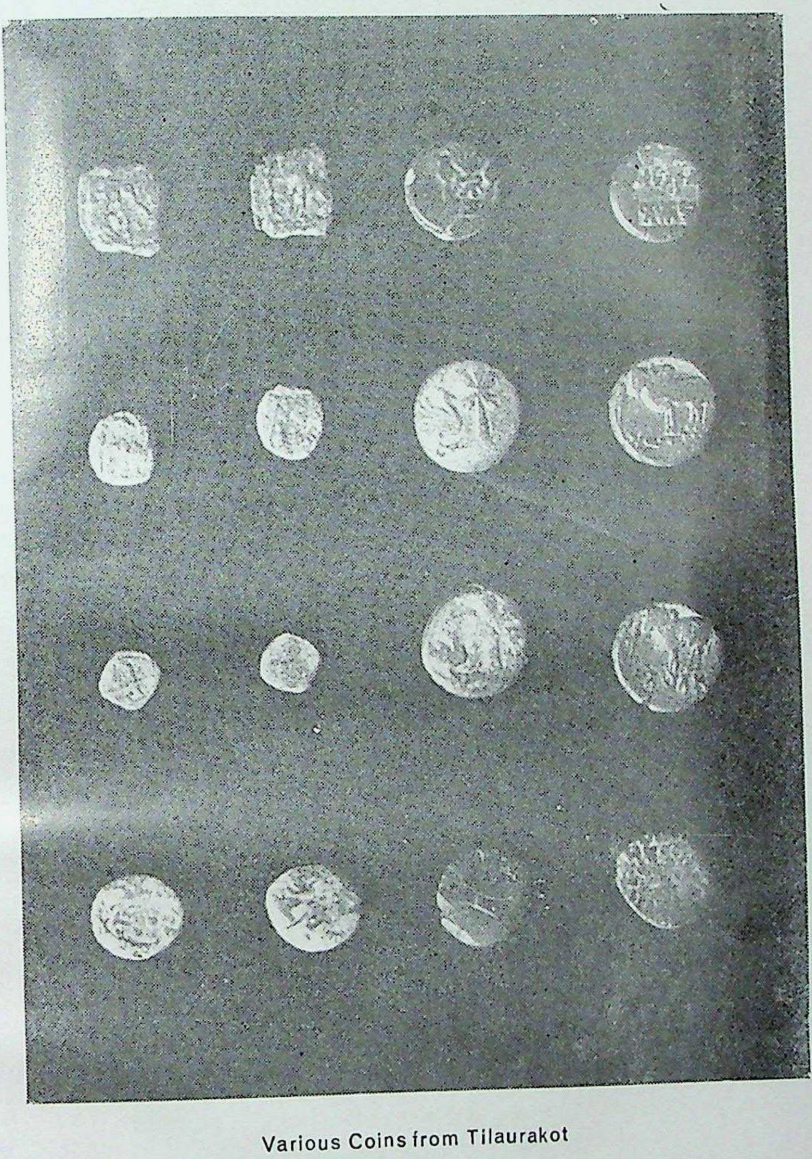
Sakya Token From Tilaurkot



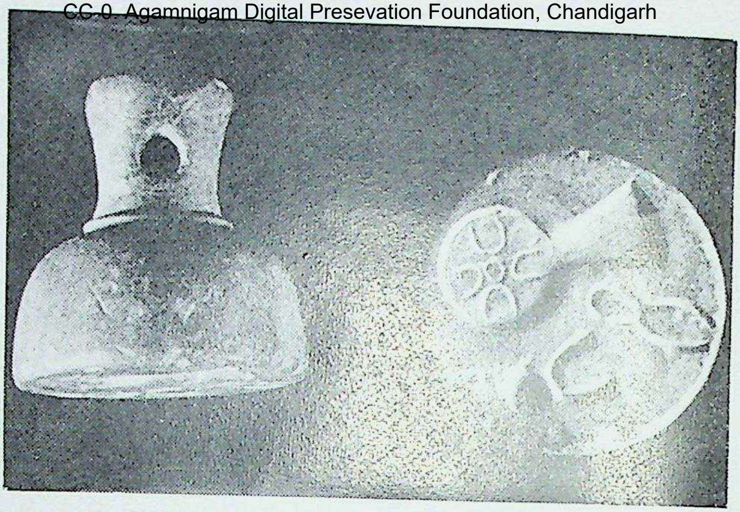
NEGAMAYA Token from Tilaurakot



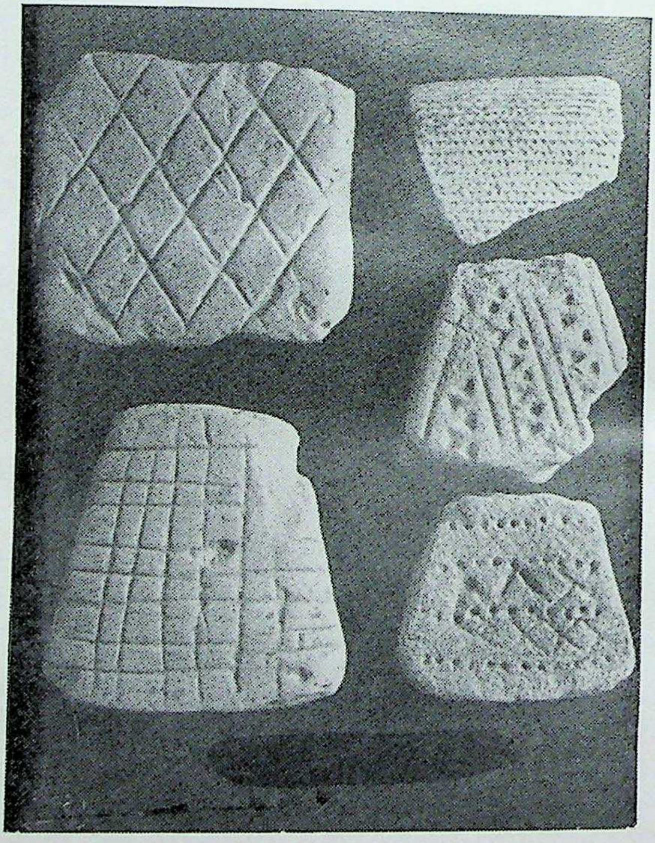
Copper Coin Hoard Dating from Second Century B. C to Second Century A. D.



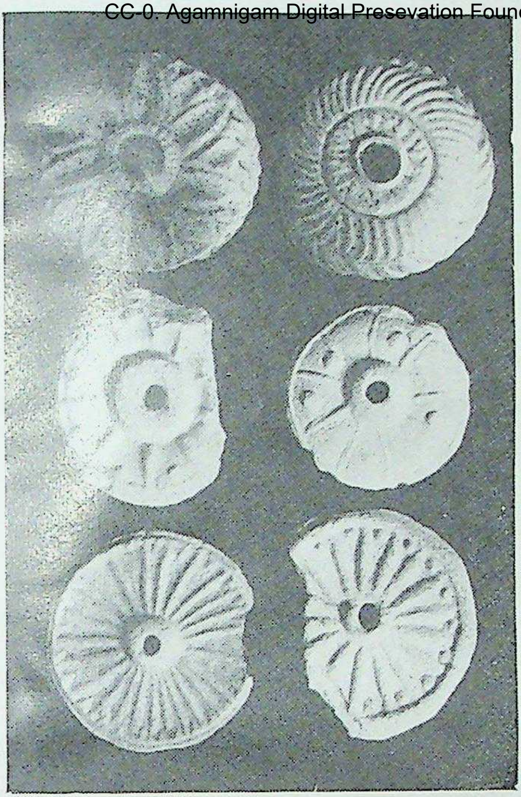
Various Coins from Tilaurakot



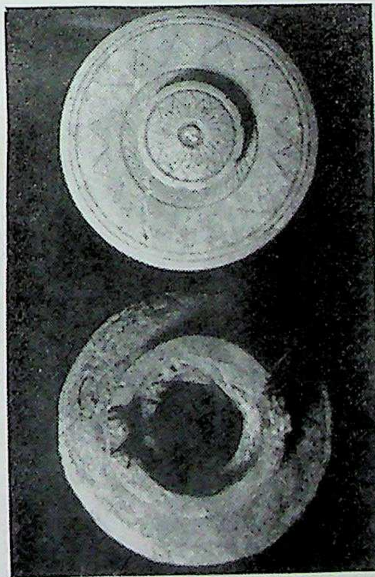
Stone Seal from Tilaurakot



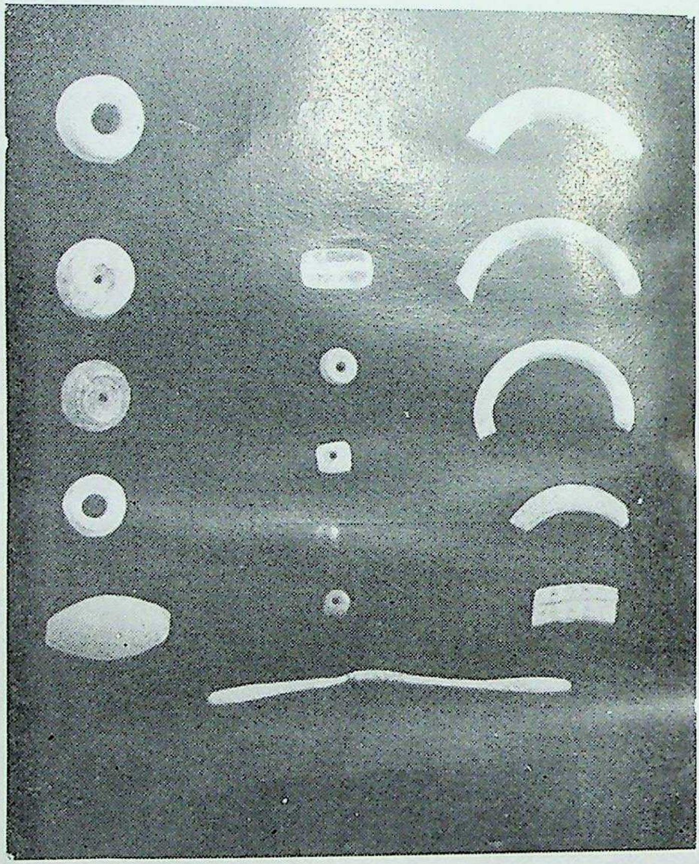
Various Flesh Rubber from Tilaurakot



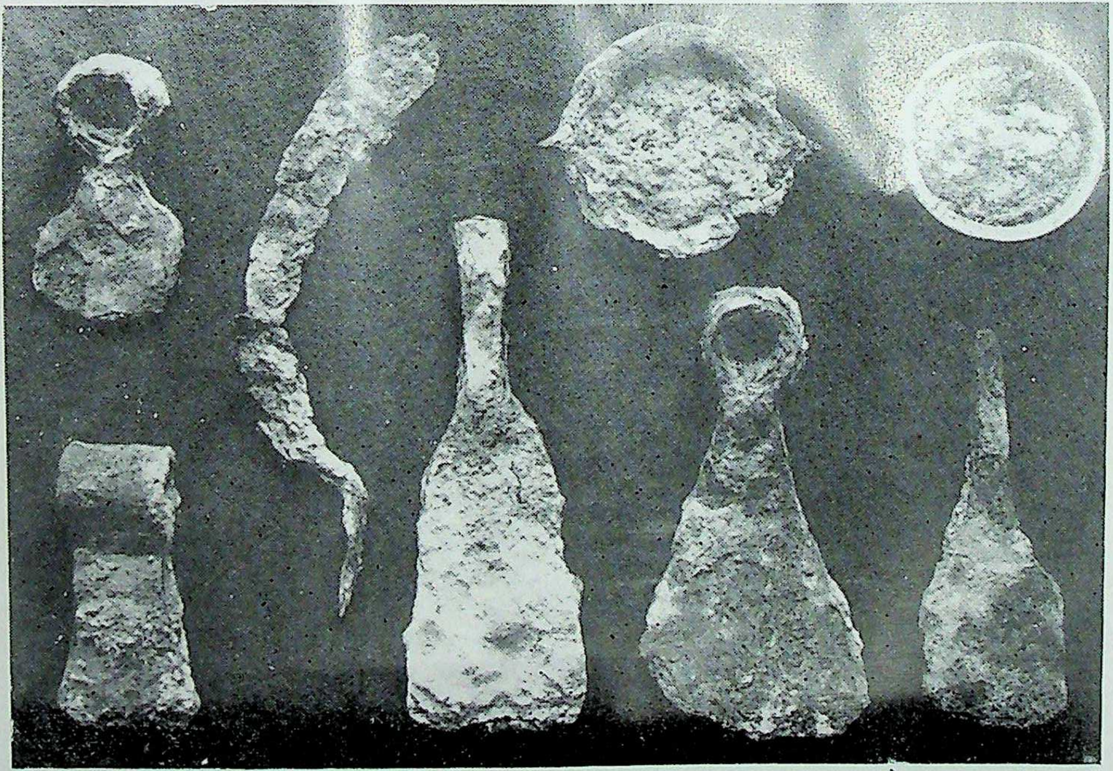
Toy Cart Wheels and Rattle from Tilaurakot



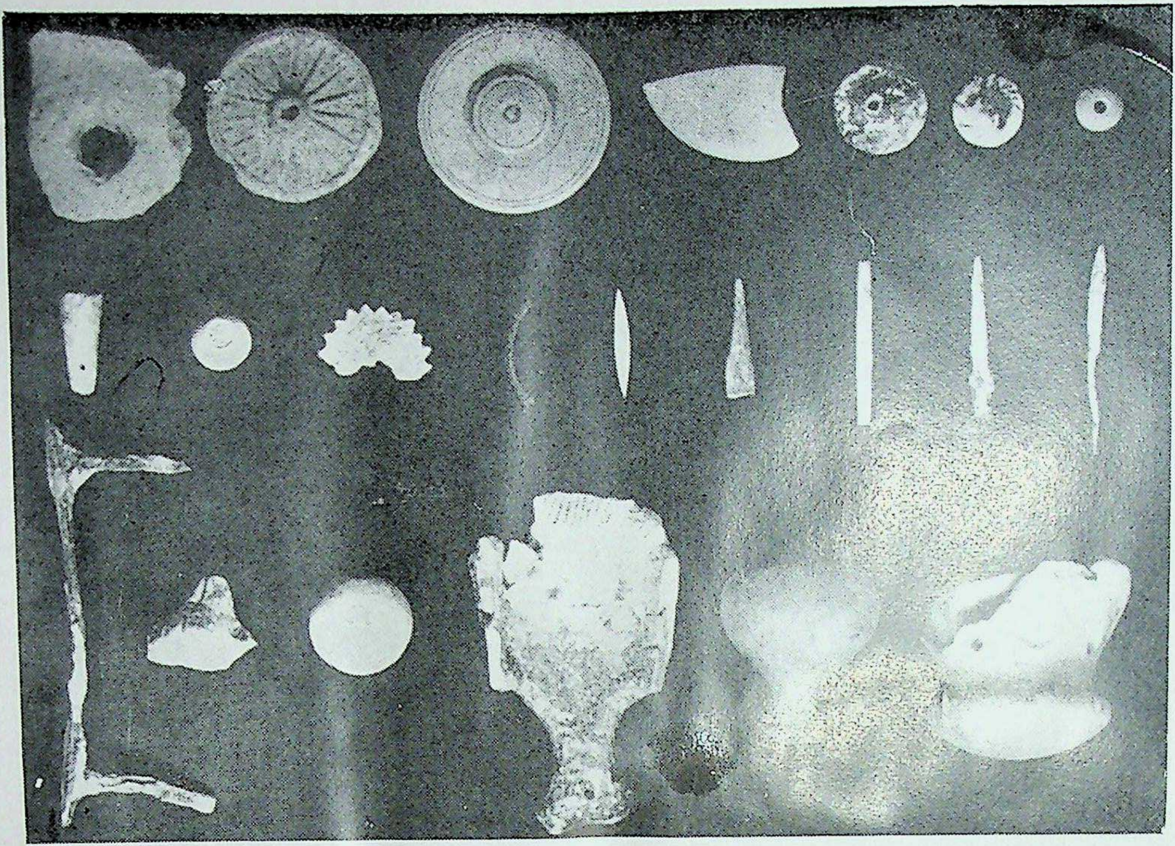
Soapstone Lid of a Caskef trom Tilaurakot



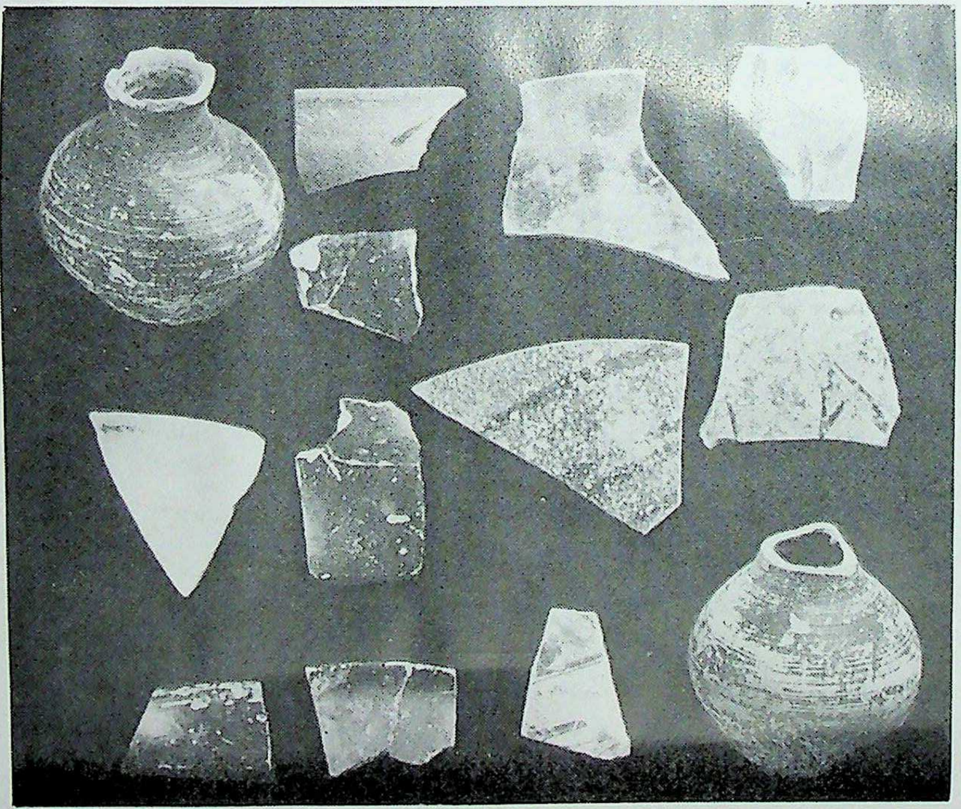
Ladies Ornaments from Tilaurakot



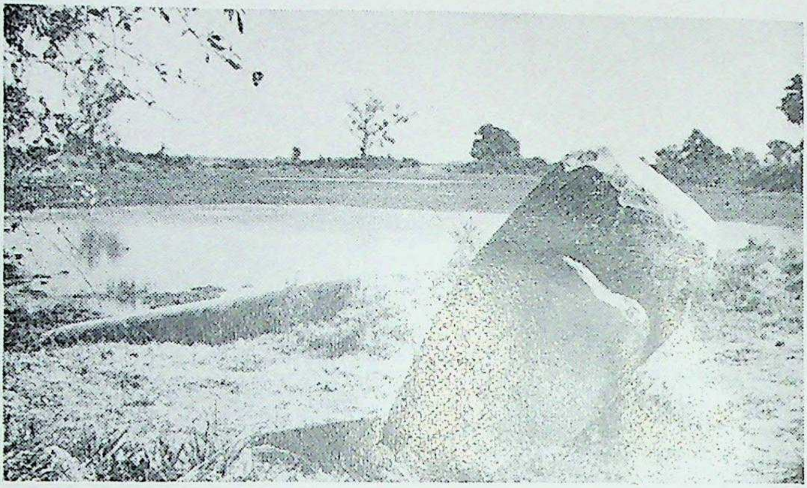
Iron Objects from Tilaurakot



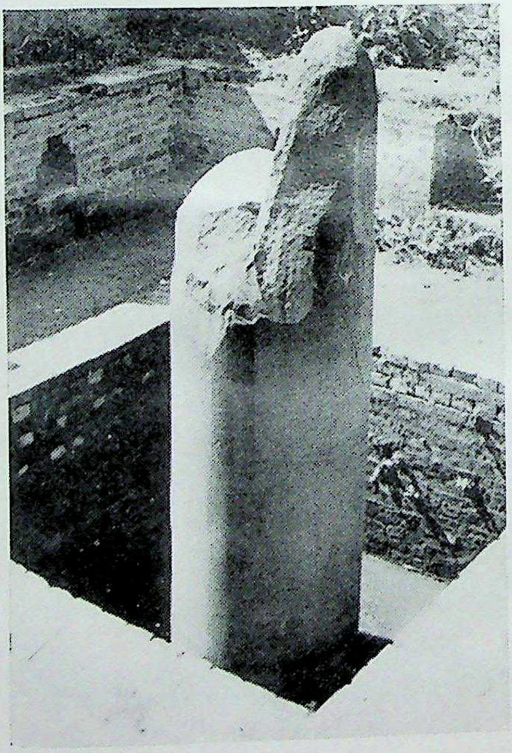
Miscellaneous Antiquities from Tiiaurakot



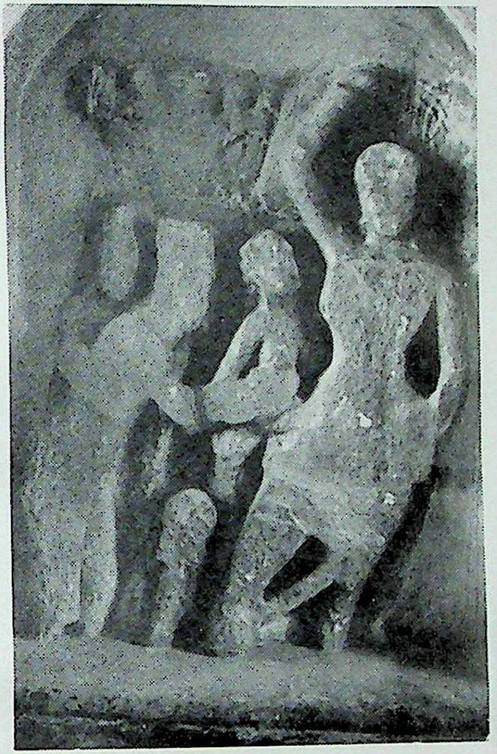
Painted Grey Ware, Associated Red Ware and N. B. P. Ware from Tilaurakot



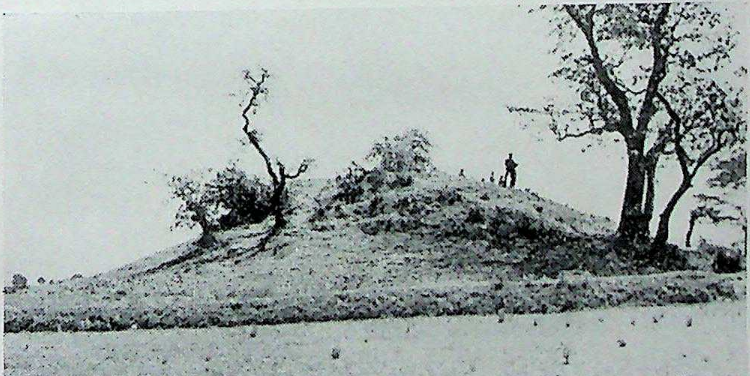
Ashokan Pillar at Niglihawa Mentioning the Enlargement of Kanakmuni's Buddha's Stupa



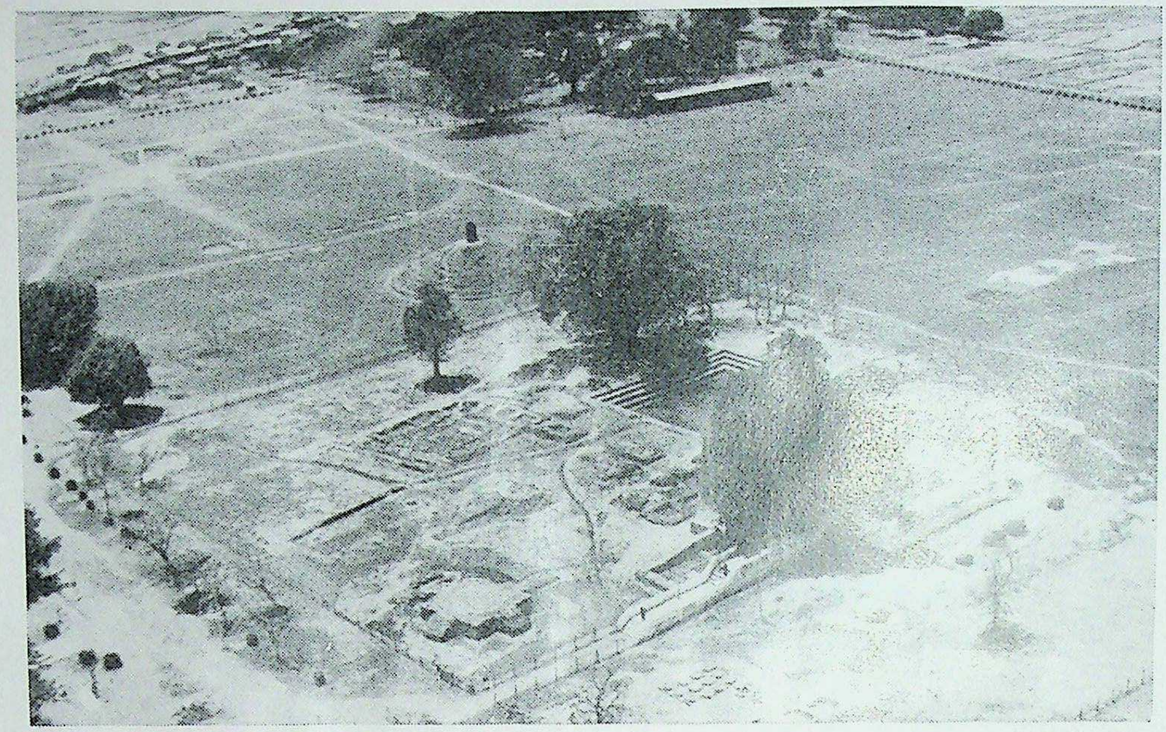
Ashokan Pillar at Gotihawa Indicating the Natal Town of Krakachhunda Buddha



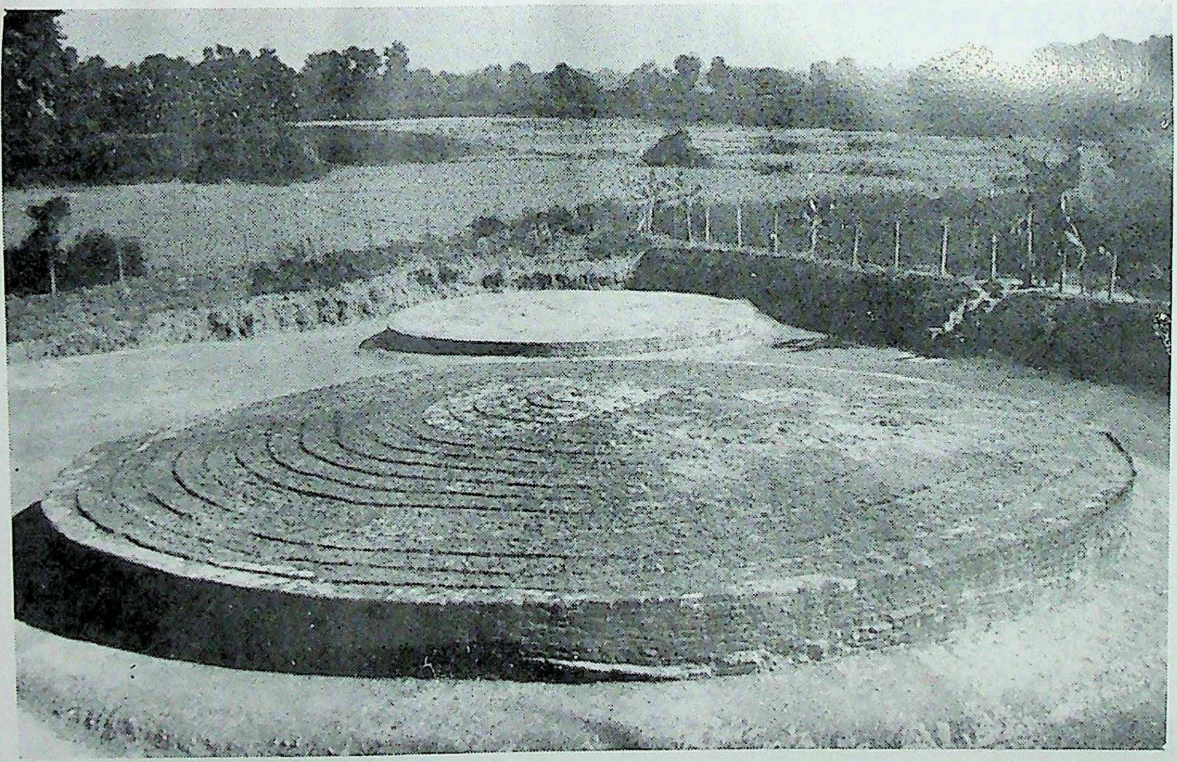
Nativity Scene of the Buddha, Lumbini



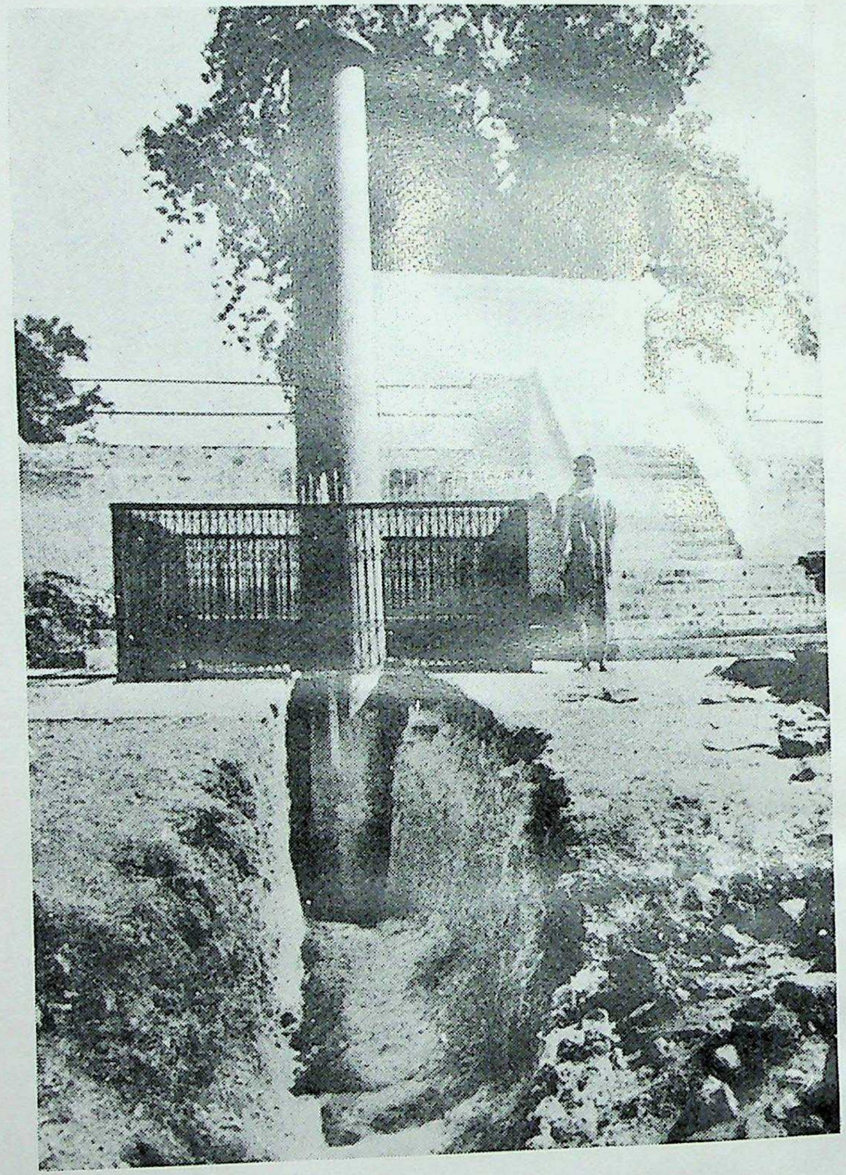
Ramagrama Stupa near Parasi Bazar



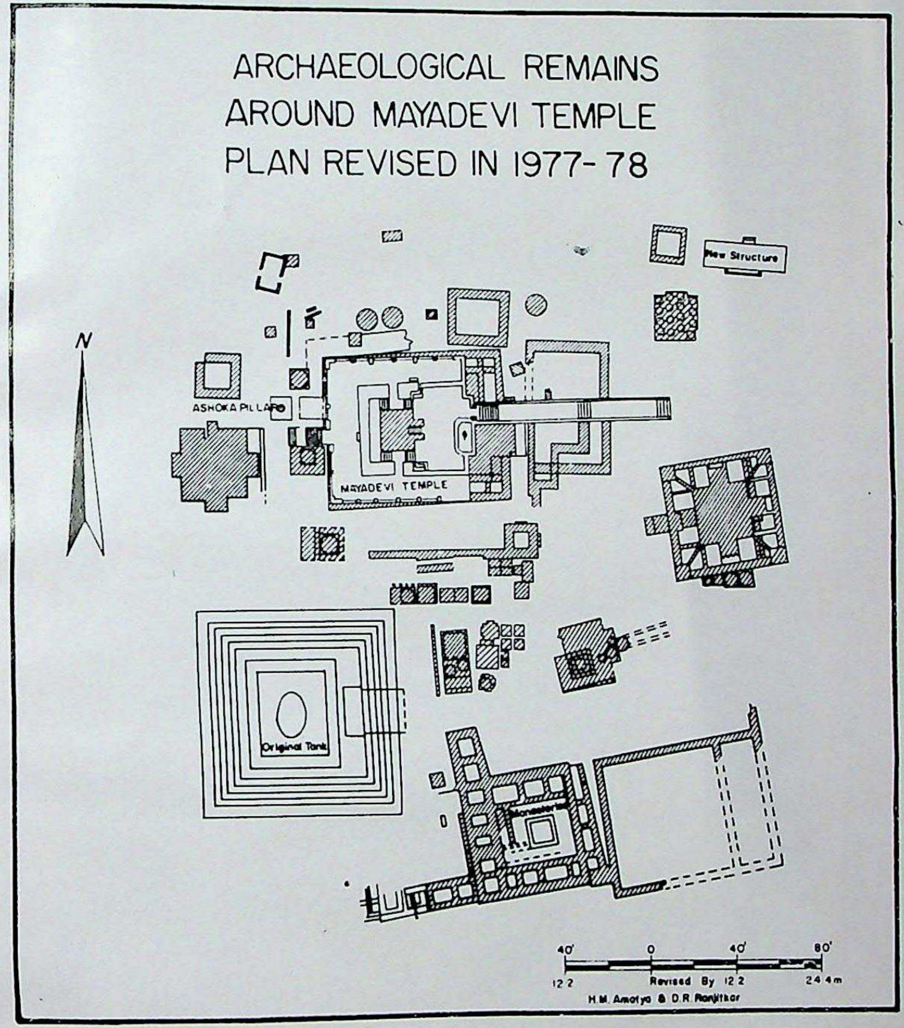
An Aerial View of the Sanctum Site of Lumbini



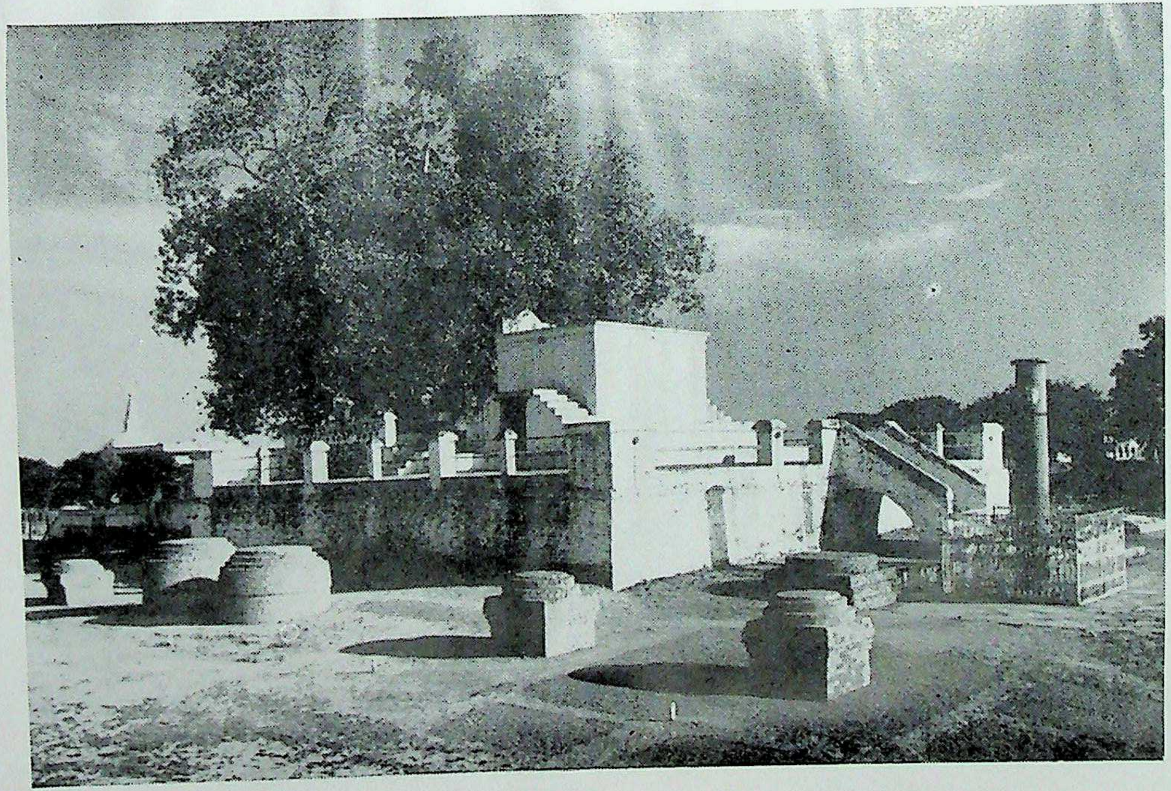
Twin Stupas from Dhamanihawa



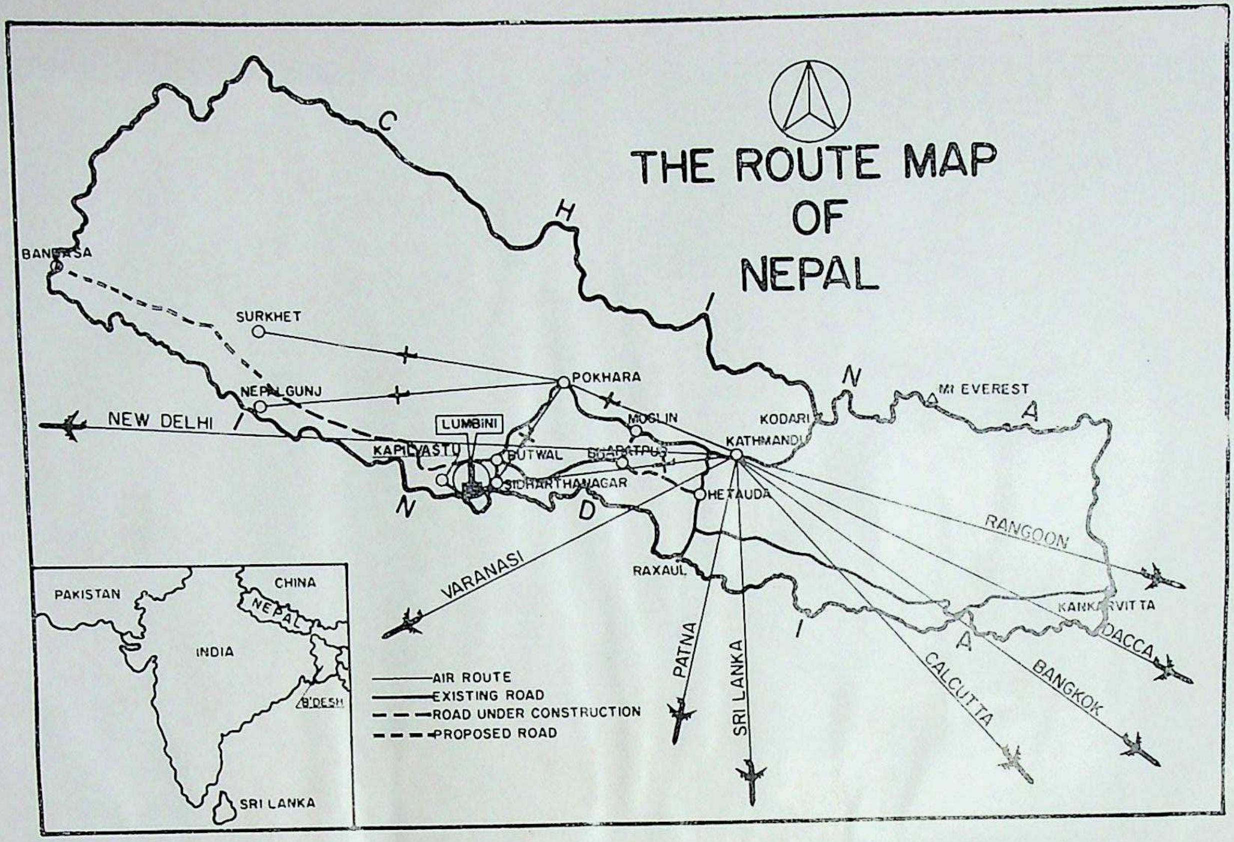
Ashokan Pillar at Lumbini. Foundation Excavated in 1962


ARCHAEOLOGICAL REMAINS
AROUND MAYADEVI TEMPLE
PLAN REVISED IN 1977-78
N
New Structure
ASHOKA PILLAR
MAYADEVI TEMPLE
Original Tank
Monasteries
40'
0
40'
80'
12.2
Revised By
12.2
24.4m
H.M. Amatya & D.R. Ranjitkar

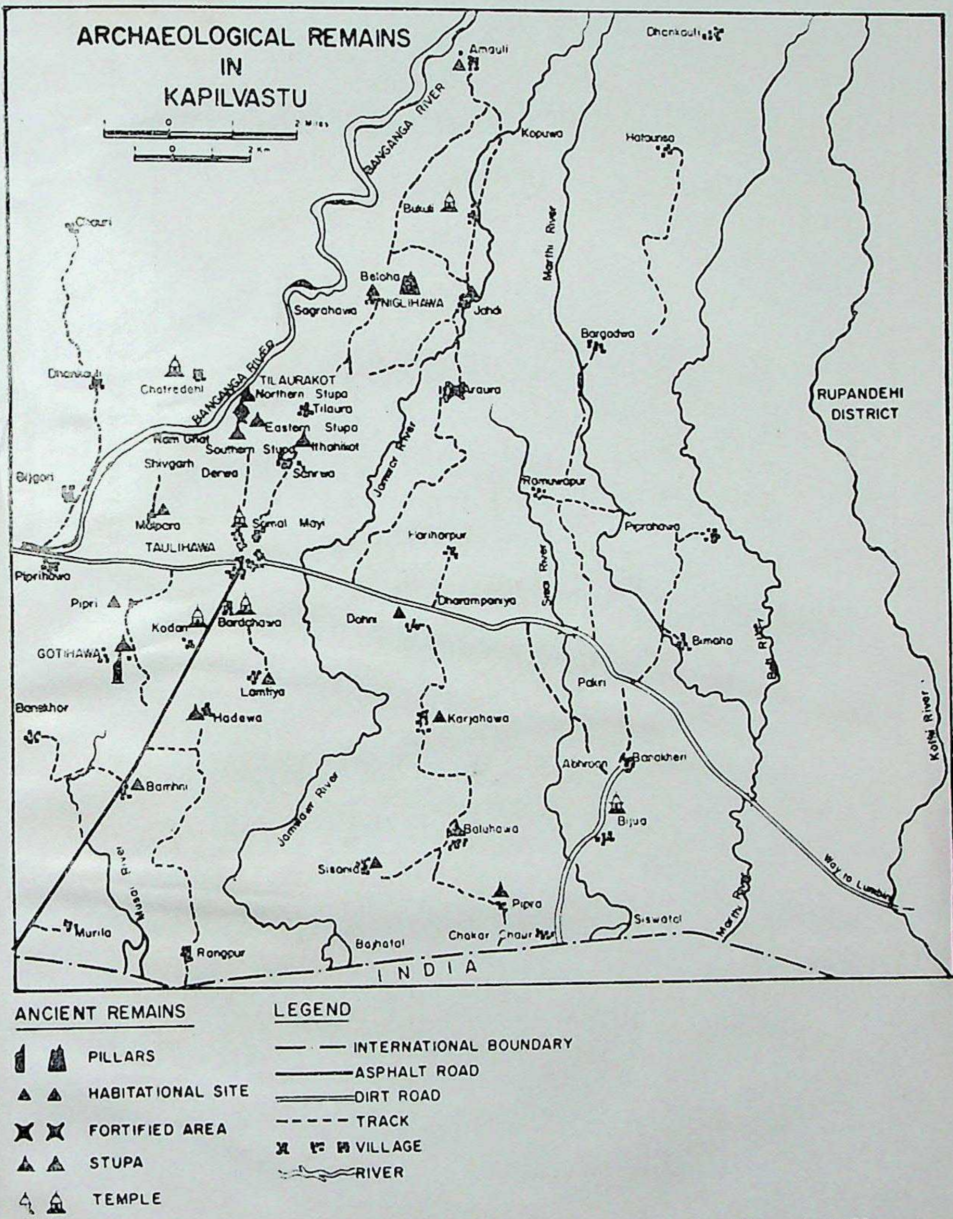
Plan of the Archaeological Remains at Lumbini



Maya Devi's Temple at Lumbini (View from North Side)

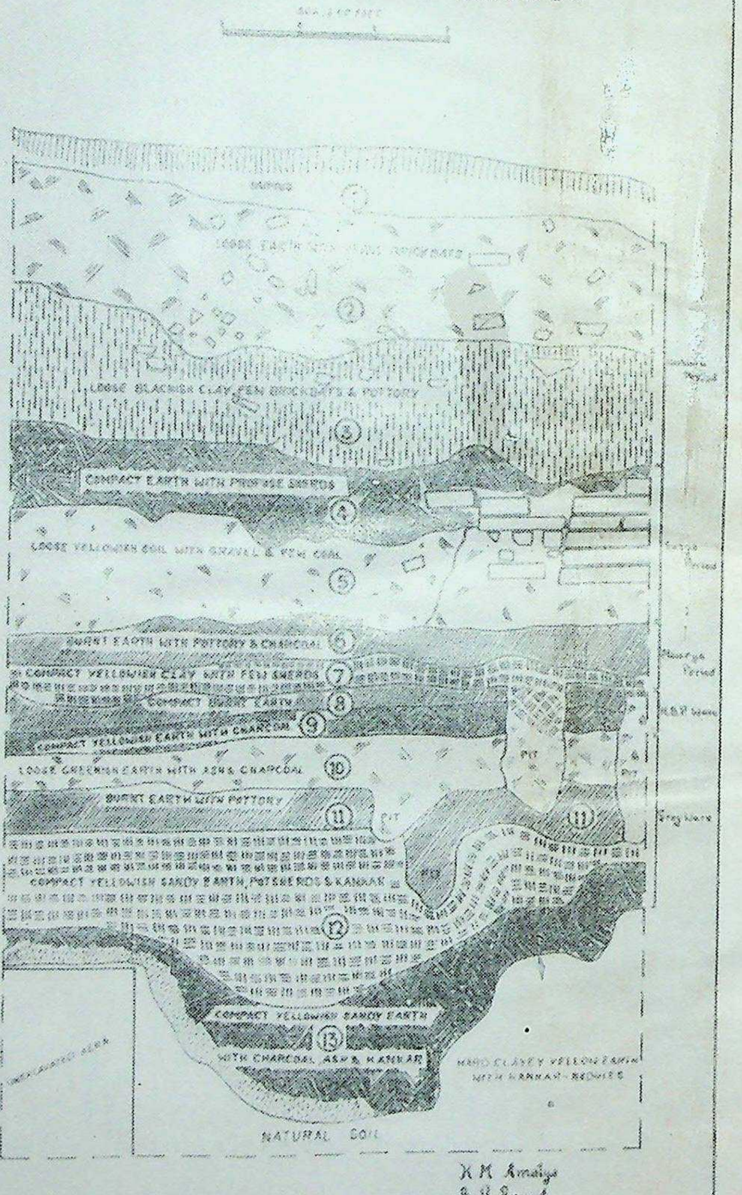

THE ROUTE MAP
OF
NEPAL
C
H
I
N
A
MT EVEREST
KODARI
KATHMANDU
POKHARA
SURKHET
NEPALGUNJ
BANBASA
NEW DELHI
MUGLIN
BHARATPUR
LUMBINI
KAPILVASTU
BUTWAL
SIDHARTHANAGAR
HETAUDA
N
D
I
A
RAXAUL
KANKARVITTA
RANGOON
DACCA
BANGKOK
CALCUTTA
SRI LANKA
PATNA
VARANASI
AIR ROUTE
EXISTING ROAD
ROAD UNDER CONSTRUCTION
PROPOSED ROAD
PAKISTAN
CHINA
NEPAL
INDIA
B'DESH
SRI LANKA

The Route Map Showing Lumbini and Kapilavastu in Western Nepal

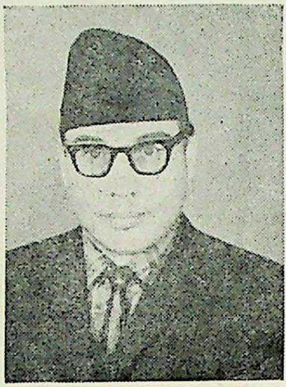

ARCHAEOLOGICAL REMAINS IN KAPILVASTU
0
2 Miles
0
2 Km
Dhankauli
Amauli
Kopuwa
Hatausa
BANGANGA RIVER
Bukuli
Marthi River
Chauri
Belcha
NIGLIHAWA
Jahdi
Sagrahawa
Bargadwa
Dhankauli
Chatredehi
BANGANGA RIVER
TILAURAKOT
Northern Stupa
Tilaura
Araura
Eastern Stupa
Ram Ghat
Southern Stupa
Ithahikot
RUPANDEHI DISTRICT
Shivgarh
Derwa
Sahrwa
Bijgori
Jamuar River
Ramwapur
Malpara
Samai Mayi
Piprahawa
TAULIHAWA
Harihorpur
Piprihawa
Pipri
Dharampaniya
Sota River
Kodan
Bardchawa
Dohni
Bimaha
GOTIHAWA
Lamtiya
Pakri
Banjra River
Banskhor
Hadewa
Karjahawa
Kothi River
Bamhni
Abhroan
Barakheri
Jamuwar River
Bijua
Baluhawa
Musai River
Sisania
Way to Lumbini
Pipra
Murila
Siswatal
Marthi River
Chakar Chaur
Bajhatal
Rangpur
INDIA
ANCIENT REMAINS
PILLARS
HABITATIONAL SITE
FORTIFIED AREA
STUPA
TEMPLE
LEGEND
INTERNATIONAL BOUNDARY
ASPHALT ROAD
DIRT ROAD
TRACK
VILLAGE
RIVER

Archaeological Remains Around Tilaurakot Explored by the Writer In 1972

SEQUENCE OF CULTURE IN ANCIENT KAPILAVASTU
T. L. K. MD. V.
SECTION FACING EAST.


HUMUS
1
LOOSE EARTH WITH BRICKBATS
2
LOOSE BLACKISH CLAY, FEW BRICKBATS & POTTORY
3
COMPACT EARTH WITH PROFUSE SHERDS
4
LOOSE YELLOWISH SOIL WITH GRAVEL & FEW COAL
5
BURNT EARTH WITH POTTORY & CHARCOAL
6
COMPACT YELLOWISH CLAY WITH FEW SHERDS
7
COMPACT BURNT EARTH
8
COMPACT YELLOWISH EARTH WITH CHARCOAL
9
LOOSE GREENISH EARTH WITH ASH & CHARCOAL
10
BURNT EARTH WITH POTTORY
11
PIT
COMPACT YELLOWISH SANDY EARTH, POTSHERDS & KANKAR
12
COMPACT YELLOWISH SANDY EARTH
13
WITH CHARCOAL, ASH & KANKAR
HARD CLAYEY YELLOW EARTH WITH KANKAR-NODULES
UNEXCAVATED AREA
NATURAL SOIL
Period
Sunga Period
Maurya Period
N.B.P. Ware
Grey Ware
15 JAN 1975

Antiquity of the Habitation In Kapilavastu



Sri Babu Krishna Rijal is an M.A. in Ancient Nepalese History, Culture and Archaeology from Tribhuvan University, Nepal. He took his Post Graduate Diploma in Archaeology from Delhi School of Archaeology, India. He joined the Department of Archaeology, HMG/Nepal in 1966 as a Research Officer.

His initial experiences in the field of Archaeology was under the guidance of Dr. Nil Ratan Banerjee and later he worked as an Excavation In-Charge with Sri Krishna Dev at Tilaurakot. At present he is undertaking the excavation and Archaeological conservation works under the Department of Archaeology at Lumbini to fulfill the desired Master Plan of Lumbini Development Project. Several of his articles on the subject have been published in various magazines and periodicals of Nepal, India and Sri Lanka.